A

SERMON

Preached in the PARISH-CHURCH of

Chriſt-Church, LONDON,

On *Thurſday* APRIL the 26th, 1753:

BEING THE TIME

Of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Weſtminſter*.

By the Honourable and Right Reverend

ROBERT, Lord Biſhop of ST ASAPH.

Publiſhed at the Requeſt of the Gentlemen concerned in the ſaid CHARITY.

To which is annexed,

An ACCOUNT of

The Society for promoting Chriſtian Knowledge.

LONDON:

Printed by J. OLIVER, PRINTER TO THE SAID Society, in *Bartholomew-Cloſe*; and Sold by B. DOD, BOOKSELLER, at the *Bible* and *Key* in *Ave-Mary Lane*.

M.DCC.LIII.

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M.DCC.LIII.

JOB xxix. 16.

I was a Father to the Poor.

THIS is a part of that amiable image, which the righteous *Job* gives of himself, upon a review of his former life of prosperity, *full of* wisdom, and *mercy and good fruits.* *When the ear*, says he, *heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a Father to the Poor.*——

James iii. 17.

Job xxix. 11, &c.

A Father to the Poor, if we take in the whole character, is ſurely one of the moſt uſeful friends to virtue, to religion, to ſociety. For is it not he who makes uſe of the gifts of providence, to extend his power of doing good; to ſoften the calamities, and correct the infirmities of human nature; to ſpread truth, and induſtry, and happineſs among mankind? The fatherleſs, the deſtitute, and the needy find in him a comforter and a guide, who reſcues them from the ſnares of this world, to which their low condition of life too often expoſes them. By his paternal care and affection, the ignorant are inſtructed, the froward reclaimed, the wicked curbed, the indolent ſtirred up, and the well-inclined encouraged: The principles of the growing generation are early watched and modelled; the plain virtue, and plain knowledge of the Poor is cultivated, ſecured, and rewarded. They become good Chriſtians; and upon that foundation alone, will they *obey from the heart* their ſeveral ſuperiors, and continue *ſtedfaſt and unmoveable* in their reſpective duties to the public, whilſt they *work out their own* welfare here, and their *ſalvation* hereafter.

THE two principal branches of paternal care are *Proviſion* and *Inſtruction*.

THESE are the two great views of him, who is *a Father to the Poor*: which are much more fully

and

and effectually answered by joint endeavours, than by any separate acts of beneficence. By considering these, we shall see the nature, end, and design of these *Charity Schools*, which now appear before us; and of all the extensive and useful schemes which have been carried on by this *Society for promoting Christian Knowledge*.

A SERIOUS and benevolent attention to the cause of the Poor, is a necessary part of the character of every one who acts upon principle, either as a Christian, or a man; of every one who values either the civil or religious constitution of this country. How then can we, whose duty it is to preach the Gospel, omit to incite you incessantly, by argument, by persuasion, by example, to the practice of so eminent a virtue of the Gospel? How can we omit it in these times, which by no means allow of indolence or lukewarmness in any one, who reflects calmly on the state of the Poor of this nation?

The righteous considereth the cause of the Poor, because he considereth them as partakers of the same nature, and children of the same Father with himself. He considereth them as Christian brethren, fellow-citizens, and fellow-heirs, entitled to the same promises of our Redeemer. He considereth them too as members of the same civil Society, connected with him by mutual intercourse, assistance, and necessity; making up the great body of the community, and accord- Prov. xxix. 7.

according to their different inclinations and directions, capable of being the defence, or the deſtruction of it.—*The righteous conſidereth the cauſe of the Poor*; becauſe he conſidereth his own nature, ſtate, and condition: and looketh up to his GOD, as his almighty law-giver, his conſtant benefactor, his greateſt example, and his ſupreme good. He conſidereth his riches as the rewards of virtue and induſtry; but at the ſame time, as talents put into his
James i. 17. hands by the *giver of every good gift*: upon truſt, to apply them to the proper uſes that offer themſelves in the variety of occurrences here; of which
Matt. xii. 36. *he ſhall give account in the day of judgment*. Riches are fluctuating and precarious; the means, not the end of happineſs: they may be inſtruments of giving larger ſcope to virtue, great bleſſings in the hands of the upright, to the good of his own ſoul, and the
Prov. xxii. 5. welfare of mankind; but they are *thorns and ſnares in the way of the froward*.—The righteous looks into himſelf, and from thence learns to ſhew compaſſion to others; for in their diſtreſſes we behold the plain image of our own infirmity.—He looks over the face of mankind; the corrupt, confuſed, and diſorderly ſtate of things: and ſurely, upon this melancholy view, his heart cannot well remain unmoved; when providence hath given him ſufficient means to prevent, or remove, or abate the miſery and vice of his fellow-creatures. His nature prompts him to this benevolent office, his reaſon inculcates it, his conſcience approves it, his condition of life impowers

impowers him to fulfil it; and he therefore concludes that this is the part allotted him, which he ſhould act up to, according to his abilities, faculties, and opportunities.—What he is thus led to by the principles of reaſon and morality, is brought home to his boſom by the declarations of the Goſpel: thereby every man is enabled to judge, whether he is, or is not the object of the favor of his GOD: whether he is to look for reward or puniſhment in the world to come. The life, the doctrines, the precepts, the threats, the promiſes of our Maſter and Saviour, all tend to inculcate this great duty of beneficence to the poor deſtitute, to their ſouls and bodies: and we may there read plainly our obligations to employ our endeavours, to turn them from ſin unto righteouſneſs, and to enlarge the kingdom of GOD upon earth.

THESE are the general motives to provide for the Poor, which ariſe in the mind of every Chriſtian, who conſiders himſelf as a rational, ſocial, and accountable creature. General principles muſt be firmly fixed, before we can act ſteadily and uniformly in particular caſes. A well-diſpoſed mind will, however, be more eſpecially attentive to what paſſes around him, in that ſtation in which providence hath placed him: there, he will be ſenſible that his authority, his influence, and his powers, will have their proper force: there, his obligations are the ſtrongeſt; for, there his endeavours will produce the

greateſt

greateſt good; where he is acquainted with the circumſtances of things, and times, and perſons; and hath experienced the different tempers and conduct, the humors, and manners, and paſſions of men. For this experience, adapted to general principles, can alone conſtitute true wiſdom, and produce proper effects.

LET us then conſider the particular motives to make a due proviſion for the Poor, which ariſe from their preſent ſtate amongſt us. We certainly do not want the moſt urgent motives to purſue this end; and it is not eaſy to imagine, that in a country of civil and religious liberty, of trade and manufactures, the means ſhould be wanting to ſet the Poor upon a right footing.

WHAT the GOD of *Iſrael* declared to his people,
Deut. xv. 11. that *the Poor ſhould never ceaſe out of the land*, is ſufficiently declared to all other nations by the very conſtitution of things, which he hath eſtabliſhed. Society cannot be carried on without the labor of the Poor: upon their ſobriety and diligence, depend its peace and happineſs; upon their ſenſe of juſtice and truth, depend its union and ſecurity. It is generally avowed, that the number of a people make the riches of a nation: but, by an inadequate proviſion for the Poor, the maxim may be reverſed, and the number of people become a heavy and uſeleſs burden, inſtead of a ſupport. The infirm, the induſtrious,

trious, and the lazy make up the body of the Poor. The infirm claim our pity to relieve them, the industrious our attention to employ them, the lazy our resolution to force them to labor.—Can we see without horror and compassion that perverse ignorance and viciousness, that obstinate idleness and misery amongst the lower part of this nation; uncomfortable and destructive to themselves, unprofitable and often mischievous to others? And can we imagine, that an ill-executed law can have force enough to conquer the inveterate passions of a corrupted people?—The disease is too plain: the remedy is difficult.

IT is difficult to restrain liberty, without hurting the essence of it: as it is difficult to possess liberty, without abusing it, and running into licentiousness. Integrity of manners can alone enable us to enjoy rightly this blessing of liberty. True liberty must depend upon our keeping within the bounds of law, as social and religious creatures, and can never be maintained without some restraints; which may be laid upon us by our own virtue and wisdom: or if not, must necessarily be laid upon us by the virtue and wisdom of those, under whose protection we live; and under whose authority the interest and good of the whole Society should be pursued and maintained.

THERE are alſo difficulties which occur in the modelling of all ſchemes for the proviſion of the Poor, from that diſcretionary power, which muſt unavoidably be allowed in the execution of them. Where various intereſts are to be combined, and extenſive plans are to be followed; ſelfiſh deſigns, partial views, private intrigues and affections will too often enter, notwithſtanding the greateſt caution; and good principles only can be a ſufficient guard againſt fraud and abuſe.

DIFFICULTIES again ariſe from that prevalence of luxury, which we ſee tempts all perſons to live above the rank which they hold in the Society. Luxury hath fatally ſpread its influence amongſt thoſe middling parts of the community which heretofore were untainted: in this particular ſurely, *the former times were better than theſe*, if we conſider the general propenſity to inattention, diſſipation and extravagance, which at preſent reigns in all conditions of life.—It is not that the paſſing of property from one perſon to another hurts ſociety; but the means, whereby the ruin of individuals is effected, the principles which in that courſe of profuſion are cultivated, the baſeneſs and villany which indigence ſo procured ſuggeſts, and the contagious influence of bad example, theſe hurt ſociety. Meanneſs and treachery are the fruits of this ruin in ſome; fraud

Eccleſ. vii. 10.

and

and rapine in others, irreligion and profligacy in all.

These difficulties which arise from the nature of liberty, from the method of executing all legal provision for the Poor, and from the general prevalence of luxury, should not discourage, but rather animate our endeavours to conquer them. If the difficulties are not conquered, the most pernicious consequences must encrease continually, to the reproach, the detriment, and the danger of this nation: for it is natural to think, that the Poor, if unreformed, will go on every day more and more, *strengthening themselves in their wickedness*. Psalm lii. 7. It hath been said, that nothing doth more point out the want of sense and courage in particular men, or the degeneracy of an age and nation, than to content themselves to prosecute any considerable end by ineffectual and disproportionate means. If is too evident, that the means at present used, with regard to the Poor amongst us, have so little effect, that the spirit of idleness, independence, and disorder, which prevails without check of shame, or restraint of principle, hath of late produced frequent instances of perjury, outrage, and violence, and every species of secret and open murder, almost unheard of heretofore in this country.—To think of the perjury that overspreads this land, makes a serious mind shudder. Whether the frequency of oaths, or the manner of administring them, or their being connected with

the intereſts of men in many trivial affairs, or any other cauſe hath taken off that attention which is due to them, let others determine. But at preſent an oath ſeems to be ſo little conſidered as an appeal to the GOD of truth, and the ſure avenger of all falſhood, that it hath loſt its due force. It hath almoſt ceaſed to be a *confirmation* of truth, and *an end of all ſtrife*: and one of the ſtrongeſt foundations of truſt between men is well nigh ſubverted.—Puniſhment itſelf hath no longer its proper effect; neither reforming the offender, nor diſpoſing others to obedience. Impriſonment is become the means of temptation, not of correction: and the people have learned to ſport with the terrors of an execution.—Doubtleſs as the multitude of the Poor unprovided for, uninſtructed, unemployed, increaſes; the multitude of malefactors will increaſe alſo: ſeverer laws, ſharper reſtraints, and more frequent puniſhments, will ſcarcely remove the evil. Prevention is ſurely the more chriſtian, and will probably be a more effectual way than all the examples of ſeverity. Prevention of vice, poverty, and idleneſs, by inſtilling into the minds of youth ſound principles of Religion, and Induſtry, by facilitating the labor of the willing, and compelling the labor of the unwilling, will render all kinds of ſeverity leſs neceſſary, and leſs frequent.

Heb. vi. 16.

HAPPY would it be, if we could apply the true remedy to theſe evils. This muſt be left to the legiſ-

lature. The laudable deſire to relieve, maintain, and employ the Poor, which hath of late ſhewn itſelf, gives us reaſon to hope, that this work will one day be accompliſhed. The inclinations of the wiſeſt and beſt men of all times, the expectations of all orders and degrees of people, ought to keep our attention fixed to this point. Let us not ceaſe our endeavours to ſurmount thoſe difficulties (for many there are) which lie in the way; nor let our encouragement be wanting to any probable methods, that may conduce to an end of ſuch great and important conſequence to the virtue, the peace, and proſperity of this country.—Whatever ſcheme is formed, one part muſt be founded upon the ſame principles with theſe *Schools*, which we are here met to promote. Children muſt have a part in the legal proviſion: and a ſound, prudent, and ſteady method for an inſtructive and induſtrious education of the Poor, will be a better remedy againſt thoſe corruptions ſo flagrant amongſt us, than all the pains and penalties that can be deviſed.

THIS brings me to the ſecond branch of that care, which *a Father to the Poor* would ſhew; that is, for their *Inſtruction*.

MANY of theſe *Schools* do indeed take care, not only of the Inſtruction, but alſo of the preſent maintenance, and future eſtabliſhment of theſe Children, for the ſervice of the public; yet they have met with oppoſi-

oppoſition and objections; particularly with regard to Inſtruction.

If Inſtruction is not proper, it muſt be, either that the ſubject of it is not proper to be communicated; or the objects of it unfit, that they ſhould have it communicated to them.

The ſubject of Inſtruction is the Chriſtian Religion as eſtabliſhed in this kingdom.—Our Saviour, when he came into the world, found the ſtate of religious inſtruction confined, obſcured, and corrupted, both amongſt the *Jews* and the Gentiles. Amongſt the Gentiles, the reaſonings of the Philoſophers, and the myſteries of the Prieſts (ſuppoſing even that no impurities had crept into them) were not calculated for the body of the people. Amongſt the *Jews*, the theory of their Religion lay all ſunk in tradition, and the practice of it in hypocriſy. But the Goſpel of CHRIST was promulged upon quite different principles: it was one great buſineſs, as well as mark of his miſſion, that *the Poor had the Goſpel preached to them.* The end of his coming was to declare the *glad tidings* of ſalvation unto all the nations of the earth; and the whole purpoſe of his teaching, was to make all men *wiſe unto ſalvation.* The rites he inſtituted are few, and plain, and pure: the law he gave, is univerſal and beneficial to all orders and degrees of men, open to general examination, adapted to all capacities, deſigned for all ages, and

Matt. xi. 5.

2 Tim. iii. 15.

all

all people, all ſtations and conditions of life; and he commanded it to be communicated freely to all mankind.

THIS is the general nature of the law of CHRIST: very different from the ſyſtem of the church of *Rome*, which is formed upon the baſeſt maxims of implicit faith, and blind obedience; and drives the bulk of mankind back into that ignorance and ſuperſtition, which Chriſtianity was given to cure. The learned amongſt the Heathens could look thro' the groſſneſs of their doctrines about their Gods, the vulgar could not. The learned amongſt the Papiſts will not ſwallow the glaring abſurdities of their tenets, the people will; and the truth is, that the neglect or miſtakes of teachers in other churches may hinder knowledge, but the very nature of the conſtitution of the church of *Rome*, *ſhuts up the kingdom of heaven againſt men*; and neither the wiſdom of the learned, nor the integrity of the virtuous among them, can ſtop the general influence of the eſtabliſhed ſyſtem. Whatever may have been the ſecret ſprings of our Reformation from them, the principles of it were undoubtedly founded upon a ſerious, free, and fair enquiry into the doctrines of our Religion, and an unconfined inſtruction of all men as plainly, and as clearly as poſſible in the terms of our *common ſalvation*. On this foundation only can it be maintained; and this is the main deſign of all the rules eſtabliſhed in our church. Matt. xiii. 13.

THIS

THIS is the nature of the Chriſtian Religion, as profeſſed and taught amongſt us; plainly referring itſelf to the judgment and conſciences of all men, with ſimplicity and truth; and declaring with full authority and clearneſs, *the end of their faith, even the ſalvation of their ſouls.*—And yet indifference to the doctrines, the duties, and the diſcipline of our Religion, has gained ſuch ground in this nation, that it apparently makes way for the policy and deluſion of thoſe, who, if they are ſincere, muſt be irreconcileable enemies to all our civil and religious liberties.

1 Pet. i. 9.

AS to the precepts of the Chriſtian Religion, they all inſpire a ſenſe of thoſe duties, and inſtil a love of thoſe virtues, which are the great guardians of *peace upon earth, and good-will amongſt men.* The principles of the Goſpel cultivate the general intereſts of civil ſociety: they alone can aſcertain the due execution of laws, and ſecure the ends intended by them. Human laws, for want of the hopes and fears of immortality, extend but to a ſmall part of duty: this we experience in the habits, and temper, and manners of the inferior part of this nation; who imitate the vices of their ſuperiors, and render the evil univerſal. A juſt ſenſe of our duty in our ſeveral relations, which is enforced by the law of CHRIST, is the only ſource, and ſolid baſis of the vigor, tranquility, and proſperity of every community, and of every individual.

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THE ſubject therefore of Inſtruction is proper in its nature, and its precepts are moſt deſireable for public good.—Look now upon the objects of it, the forſaken and neglected Poor; left without notice or pity, in a wretched ſtate of rudeneſs and barbarity, little diſtant from that of *the braſts that periſh*: and conſider, what may be done to cure the miſery and guilt that generally oppreſſes them.—Moſt men are made what they are, good or evil, uſeful or not, by education. Natural conſtitution gives different forms of inclination to boldneſs, or ambition, or indolence, or levity. Theſe are the ſeeds which ſerve the cauſe of virtue or vice, as they are ripened by inſtruction, by circumſtances and occaſions. Our ſocial and moral affections are directed and confirmed, and our general habits of life and conduct are formed by early care and exerciſe.—To ſay that education is improper, becauſe it hath a great ſway, and may create prejudices; from which the mind, if left at liberty, would be free, and ſee truth in a purer light; —to ſay this, is to contradict the evidence of reaſon, the frame of men's minds, the conſent of all governments, and the experience of all ages. It is the will of providence, it is the condition of human nature, it is part of our diſcipline and probation here; that we ſhould proceed by degrees, by advice, and direction; and by attentive inquiry ſearch after truth, before we can find it. The mind of man is active, and will employ itſelf, well or ill, as directed. It is

hardly possible to place man in any real situation, where his reason unassisted, and undirected, will have its due force. We find the strength of the passions, even in the infancy of reason; the appetites tempting, and the means to resist them weak; reason, ignorant of its power, and incapable to exert its natural superiority, till it hath been tempered, and modelled, and strengthened by instruction and reflection, by reproof and correction, by experience, authority, and example. Our nature shews us, by its weakness and dependence, that we want early government, and constant admonition, to call forth the powers of reason. This is so indisputably and universally true, that education, in all wise policy, is considered as a national concern. It was one test of *Abraham*, which made him acceptable to God: It was the last and earnest command of *Moses* to the children of *Israel*, and is the only method to preserve virtue, and truth, and society upon earth.

Gen. xviii. 19.

Deut. xxxii. 46.

I go in general. As to the immediate objects, the Poor amongst us: you see them often become stupid and senseless of all duty; or tumultuous and unquiet, or rapacious and desperate. The children have seldom the means of education, but often the seeds of corruption from their parents. The parents, through ignorance or depravity, are unwilling and indifferent; or through constant necessary labor and indigent circumstances, are unable to *train them up in the way they should go*. Want of

Prov. xxii. 6.

educa-

education occaſions a want of buſineſs, or a reluctance to it: and idle habits mixing with the ſullen or violent paſſions of an uncultivated mind, produce the moſt flagrant crimes. When their parents neglect or *forſake them*, ſhall we not *take them up*, with that authority and affection, which is placed in parents? ſhall we not uſe thoſe methods of inſtruction, which are conſiſtent with the freedom and frame of human minds; and agreeable to the nature of religion, which requires knowledge, attention, and aſſent to ſome truths; as do all other ſubjects, in which we may be inſtructed for our temporal concerns? ſhall we not ſhew them the arts of life, and teach them by honeſt induſtry to be of ſervice to themſelves and the public, to be happy here and hereafter?—If inſtructors are ſilent, will the paſſions be ſo? If regular teachers omit to guide the Poor in the way of their ſalvation, will the zealots of the Roman church, will enthuſiaſts neglect to tamper with them? Will thoſe corrupters lay aſide their infamous arts, who have free ſcope in this country, where every man thinks he has a right to dictate to the unwary multitude? Pſal. xxvii. 10.

IT is ſurely time to attend to theſe things with a more ſincere affection for the ſouls of men, than is common amongſt us. It is ſurely time to cultivate the reverence due to the name of the moſt High, to revive the regard due to his worſhip, and inculcate a conſtant obedience to the ſtated times of devotion,

which are so shamefully neglected amongst us, to the visible decay of all Religion; which tho' we should not place in the means, cannot be supported without them. It is surely time to encourage all the methods that may preserve amongst us a serious attention to *whatsoever is true, and honest, and just, and pure*; to retrieve amongst us a sense of shame, which is the most friendly barrier to virtue; a sense of frugality, which is a strong safeguard to fidelity; a sense of the different relations, and ties, and duties of life, which are so unhappily loosened throughout all ranks of men: a sense of subordination and mutual dependence in our public and private conduct: and a true notion of civil and religious liberty, which loses its value, and will lose its existence by licentiousness. Want of religious and virtuous habits, will cause a want of religious and virtuous principles: and we shall inevitably fall into a state of profligacy and cowardice, confusion and slavery.

Phil. iv. 8.

On the other hand—How weak and short soever the capacities of the vulgar are, yet they have strength enough to be led to the knowledge of their Maker, and the sight of their several duties. *God hath given unto us all things that pertain unto life and godliness*, within the reach of common capacities; and *the way of the righteous is made plain*. The Christian Religion regards all ranks of men, and consults their welfare. Poverty and Industry, when instructed in

2 Pet. i. 3.

Prov. xv. 19.

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the true principles of it, are often guards to innocence, and lead to tranquillity of mind, produce benefit to mankind, and ſecure eternal happineſs, as ſoon as learning, and riches, and power.—To ſee a perſon of low condition, and plain underſtanding, by Chriſtian inſtruction and early diſcipline, acting his part in life, ſo as to follow every true end of it: entering into the world with a well-diſpoſed mind, and a ſincere heart: endeavouring to correct the defects of his temper, and his paſſions: having a plain view of his duty to GOD, his neighbour, and himſelf: and behaving always with a deſire to gain the approbation of his Maker, and his own conſcience: making uſe of his acquiſitions and talents to fulfil his ſeveral duties: maintaining a character of piety and probity, of humility and loyalty, of induſtry and charity: going through life with credit and reputation, with integrity and reſolution; and finiſhing his courſe with Chriſtian reſignation and comfort.—To reflect on ſuch a character, (and I hope there are many ſuch) would ſurely beget in any conſiderate mind favorable ſentiments of thoſe methods of education, by means of which ſuch characters in the lower ranks of life are produced.—Upon a juſt ſenſe of this public utility, theſe *Charity Schools* were founded; and upon theſe principles the endeavours of this *Society* are conſtantly exerted to cultivate ſoundneſs of underſtanding, and integrity of heart amongſt the people; and to reſiſt the influence of thoſe many unjuſtifiable methods, which are calcu-

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lated to ſcoff at all that is ſerious and ſacred; to inſinuate diſſoluteneſs, profaneneſs, and immorality into raw minds; and by miniſtring to the low paſſions and appetites of mankind, to undermine all order and decency, religion and government. Theſe practices ſhould ſurely quicken our zeal to lead mankind back again into the paths of truth, virtue, and happineſs: that they may ſee things fairly and freely; and as their judgment opens, may enquire into their religion without partiality, and practice its duties without hypocriſy *.

UPON the whole:—Whether we conſider the general motives which ſhould incite us to take due care of the Proviſion and Inſtruction of the Poor; or the particular motives ariſing from the experience of what paſſes around us, and the conſequences which may be reaſonably expected from the gradual advances of their depravity, if not reſtrained;—whether we conſider the nature of the Chriſtian Religion, in which they are to be inſtructed; or its precepts, from which cometh order, and every good work;—whether we conſider the neceſſity of education in general, or the fruits of neglecting or cultivating

* Among many other pious deſigns purſued by this Society, I cannot omit their reprinting and diſperſing at a low price 50000 Bibles in the *Welch* tongue, for the uſe of the Poor in that country; which may be neceſſary, till that people ſee, that it is their true intereſt, to enlarge their views and notions, and to unite with the reſt of their fellow-ſubjects in language, as well as government.

tivating it amongſt the lower part of mankind; we can have no doubt of our obligation in our ſeveral ſtations, as far as is in our power, to become *Fathers to the Poor*. Every principle of humanity, every motive of religion, every reaſon of policy, every argument of the underſtanding, and every ſentiment of the heart, plead in their behalf. This duty carries its own evidence with it at firſt view to every uncorrupted mind: the principles upon which we ought to act are clear, the objects are before us. Avarice may contract the heart, or profuſion diſable the hand: prejudice or miſrepreſentation may prevent good diſpoſitions; but theſe and all other obſtructions we ſhould try to conquer. We ſhould not only pray daily to our heavenly Father, but contribute alſo our hearty endeavours, that his *will be done upon earth as it is in heaven*.—A noble ſpirit of charity hath indeed appeared amongſt us of late, which is highly praiſe-worthy: but while we apply ourſelves with a true zeal to cure the natural evils that we find amongſt our fellow-creatures; let us not drain theſe fountains by which the moral evil, which reigns in this nation, may in ſome meaſure be cured.

As we therefore *have opportunity, let us do good unto all men*: but *let us* alſo *take care that our good be not evil ſpoken of*. Let us act judiciouſly in the purſuit of right intentions; thereby ſilencing the malevolence Gal. vi. 10. Rom. xiv. 16.

volence of our enemies, and juſtifying the protection of our friends. Let us guide our charity without pride, or oſtentation, or narrowneſs of thinking; with impartiality, and prudence, and moderation; upon the moſt enlarged notions of our religious and civil obligations. Ill-judged charity may become a nuſance and an injury to the public: we may encourage the lazy and unprofitable, inſtead of employing and rewarding the induſtrious; and thereby hurt the cauſe of virtue, which we intend to ſupport. Artifices have been uſed to depreciate theſe *Schools*; and the art of ſome will often impoſe upon the weakneſs of others: objections have been raiſed againſt them, and they ſhould be regarded: the world ſhould be reſpected: your own characters ſhould be reſpected. Your care (I truſt) ſhews that you do reſpect the world and your-
2 Cor. viii. 21. ſelves; that you *provide for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men.* The choice, the management, the diſpoſal of theſe children, are the ſubjects of your care; which properly exerted, will deſtroy all the objections and oppoſition that have been made to you; and this care will continue to be properly exerted, while perſons of rank and worth take upon them the direction of theſe charities; who by conducting them with integrity, will do conſiderable ſervice to their country. Favor ſhould not enter, where the pooreſt, and fitteſt objects are intended to be choſen: idleneſs and pride ſhould not enter, when the children are deſigned

to

to live by the labor of their hands, and *not to think more highly of themſelves than they ought to think.* Induſtry will not only cure the preſent evil, but produce great utility to the public: by the due regulation of theſe *Schools*, the riſing generation will be ſeaſoned againſt corrupt examples and allurements, with early principles of ſobriety and diligence, of pure religion, and ſteady loyalty: a good foundation will be laid for habits of *righteouſneſs, and judgment, and equity:* and the reward of *humility and the fear of the Lord, will be riches, and honour, and life.*—All human inſtitutions are liable to imperfections, and perverſions, and therefore ſubject to reproach: but the reproaches even of an enemy, may be a proper ground of caution; may be of ſervice to awaken our attention, and keep us upon our guard: that, if poſſible, there be not amongſt us even an *appearance of evil.*—Theſe laudable deſigns may be carried on under the wiſeſt rules, and by the beſt deviſed methods; yet, multitudes of the lower rank of men are not, will not be reformed. This may proceed from other cauſes, from want of other means, neceſſary to co-operate with theſe endeavours; but it is hardly conſiſtent with candor to aſſert, that the idleneſs, and error, and vice, which prevail in ſpite of theſe ſchemes of education, flow from them. A fair inquirer will rejoice, if the declared end of theſe foundations appears to be anſwered as fully as could be reaſonably expected: but if the end is not fully attained, he will at leaſt ex-

Rom. xii. 3.

Prov. ii. 9.

Chap. xxii. 4.

1 Theſſ. v. 22.

culpate, if not praiſe the means which are proper, and well adapted to that end; and therefore fit to be ſupported, encouraged, and carried to perfection. You ought to be ready and able to give an anſwer to every inquirer; that you uſe the moſt probable means, and would be glad to uſe more ſucceſsful means, *to bring up theſe children in the nurture and admonition of the Lord*; to make them honeſt and uſeful members of ſociety. For the ſucceſs you cannot anſwer.—You know that it *is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh:* and therefore you think it your duty to your GOD and your country, to contribute your part to cultivate virtue, and truth, and induſtry amongſt them; and to promote their happineſs here and hereafter.

Eph. vi. 4.

Matt. xviii. 14.

THIS is certainly *thank-worthy:* and doubtleſs *to him that* thus *ſoweth righteouſneſs, there is a ſure reward.* For goodneſs conducted by wiſdom, not only exalts and refines the ſoul, but bleſſes it in the moſt eminent degree; with eſteem and reverence, and dignity amongſt men; and with that ſolid inward pleaſure, which this world can neither give, nor take away. It brings us in this life to the neareſt reſemblance of the Father of mercies, and will carry us into his preſence with joy.

Prov. xi. 18.

FINIS.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Chriſtian Knowledge.

LONDON:

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY, in *Bartholomew-Cloſe*; and Sold by B. DOD, BOOKSELLER, at the *Bible* and *Key* in *Ave-Mary Lane*.

MDCCLIII.

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Christian Knowledge.

LONDON:

Printed by J. Olive, Printer to the said SOCIETY,
for the Benefit of Charity-Schools; and Sold by R. Dod, Bookseller,
the sign of the Bible and Key in Ave-Mary Lane. 1741

MDCCLIII.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great meaſure anſwered thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they will be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

THE

THE SOCIETY consiſt partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be choſen, muſt be recommended in the *Form* N° I. in the *Appendix*. The former (of whom you have a Liſt joined to the ſame Number in the *Appendix*) ſubſcribe ſuch Annual Sums as every one thinks proper, towards carrying on the Deſigns of the Society; and have their regular Meetings, in which all Buſineſs relating thereunto is tranſacted. And as moſt of theſe, when this Society was firſt formed, did live in or near *London*, they were then called RESIDING Members. The latter, are ſuch Perſons in *Great Britain* and *Ireland*, and other Proteſtant Countries, as are choſen to correſpond with the Society, on purpoſe to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to ſuggeſt ſuch Methods of doing Good as occur to them; to diſtribute Bibles, with ſuch religious, as well as uſeful Books, as are from time to time approved of, and recommended by the Society; and to remit occaſional Benefactions, which they themſelves are pleaſed to contribute, or collect from well diſpoſed Chriſtians.

BUT for the better underſtanding the Nature and Deſigns of this Society, it is thought convenient to premiſe a ſhort Narrative of its Riſe and Progreſs.

Anno 1698. The Original of the *Society*.

——It was about the latter End of the Year 1698, that a few Gentlemen formed themſelves into a *Voluntary Society*; and as ſuch, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by ſuch Methods as appear'd to them, from time to time, to be moſt conducive to that End, till towards the Concluſion

cluſion of the Year 1701; when, at their Inſtance, a Charter was obtained from King WILLIAM III. whereby all the then Subſcribing Members of this Society, with other Perſons of Diſtinction in Church and State, were Incorporated for the better carrying on that Branch of their Deſigns which related to the *Plantations, Colonies,* and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Bleſſing, been ſucceſsfully conducted by that Corporation. 1701.

Of the *Incorporated Society for Propagation of the Goſpel in Foreign Parts.*

BUT their Charter being limited to *Foreign Parts,* and the Buſineſs of that Corporation being hitherto confin'd to the *Britiſh* Plantations in *America*; moſt of the Original Members of our *Voluntary Society,* ſtill continued to carry on, in that Capacity, their more extenſive Deſigns for advancing the Honour of GOD, and the Good of Mankind, by promoting Chriſtian Knowledge, both at Home and in other Parts of the World, by the beſt Methods that ſhould offer. They are therefore a Society diſtinct from the *Corporation,* and known by the Name of **the Society for Promoting Chriſtian Knowledge.**

The Incorporated Society being limited to the *Britiſh Plantations,* the Original Members continue as a *Voluntary Society.*

THEIR principal Methods were the ſame as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that thoſe Schools might anſwer the true Purpoſes for which they were erected, the Society has not been wanting in their Correſpondence (with ſuch of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Uſeful Inſtruction, Care ſhould be taken, and all proper Means uſed, to inure the Children of the Poor to Induſtry and Labour, ſo that they may become

Charity-Schools erected.

become good Chriſtians, loyal, and uſeful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry, Navigation, or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approved of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes: But what Care they have taken, and what they have done in theſe Particulars, will appear from N° II. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſperſed ſeveral Hundred Thouſands of them, in ſuch Manner and in ſuch Places, as they have Reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix*, N° III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well diſpoſed Perſons, to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence:

Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands, for want of Liberal Supplies from Charitable Chriſtians.

BESIDE theſe General Deſigns, the *Society* under- 1710.
took in the Year 1710 the Management of ſuch Charities as were, or ſhould be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Converſion of the Heathen in thoſe Parts. Accordingly they, from time to time, aſſiſted the Miſſionaries there with *Money*, a *Printing Preſs*, *Paper*, and other Neceſſaries, (as they were enabled) till the Year 1728; when, upon a Propoſal made by the Reverend Mr *Schultze*, one of the *Daniſh* Miſſionaries, to remove to *Fort St George*, and there begin a new Miſſion, for the Converſion of the Heathen at *Madras*, the Society engaged for the Support of the ſame, though at an Expence that did then far exceed their Ability, truſting to the Goodneſs and Bleſſing of Almighty GOD: which Expence has been ſince greatly increaſed by an Addition of Miſſionaries, as well as the Enlargement of the Miſſion to *Cudulore* near *Fort St David*, (another Engliſh Settlement). However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſpered this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply all their Wants; ſuch a Spirit, as ſhews itſelf in Mr Profeſſor *Francke*, of *Hall* in *Saxony*, whoſe Remittances towards carrying on this pious and glorious Deſign, have been large and conſtant. But the preſent State of this Miſſion may be

Proteſtant Miſſion to *Eaſt-India*, at *Tranquebar*.

At *Madras*.

At *Cudulore*.

seen in the *Appendix* N° IV. together with an Account of the Benefactions received, at the End of N° V.

1720. IN the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine, Syria, Meſopotamia, Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament* and *Pſalter*, in *Arabick*; and were enabled, by the Bleſſing of GOD, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2076 *l.* 11. 6*d*. to which His late Majeſty was a bountiful Contributer, by a gracious Benefaction of *Five Hundred Pounds*: 5750 Pſalters, 4098 New Teſtaments, and 2188 *Catechetical Inſtructions*, with the *Abridgment* aforeſaid, have been already ſent to thoſe Parts; or into *Perſia*, by means of their Correſpondents in *Ruſſia*, which were moſt thankfully received; and the reſt are reſerved to be ſent as Occaſion ſhall offer.

New Teſtaments, Pſalters, Catechiſms, and Abridgment of the Hiſtory of the Bible, printed in Arabick.

1725. THE Society having had the Pleaſure to ſee the Succeſs of the Endeavours uſed in many Towns and Villages, for employing the Poor and their Children, by ſetting up WORK-HOUSES; They (that nothing might be wanting to encourage the Proſecution of ſo uſeful a Deſign) did in the Year 1725 cauſe a Collection of the beſt Accounts of ſuch Work-houſes to be publiſhed; which was reprinted with very large Additions, in 1733; and is now diſperſed upon the uſual Terms of the Society, in order to recommend ſo good a Deſign throughout the Kingdom: and that in them particular Regard

Work-Houſes recommended.

ſhould

should be had to such an Education of Children, as might, by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come.

In the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolved upon doing all that lay in their Power to raise Collections for these persecuted Brethren. To this End, in June the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transports of* Saltzburgers *to* Georgia; *and of the Ministers that accompanied them thither*, 1733. These *Accounts* being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy, had, through God's Blessing, so good an Effect upon the Minds of charitable and well-disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the English Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly *Saltzburgers*; who, with two Missionaries and a Schoolmaster, are settled by themselves at *Ebenezer*; and there live in a contented, comfortable, and hopeful Way, upon such Lands as have been assigned to them by the Trustees for Establishing the said Colony.

1732. *Saltzburg* Exiles relieved.

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this infant Settlement, together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing less now to answer any future Wants and Contingencies, excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*: But for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministred to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

1743. Proposal for Printing the Bible, *&c.* in the *Welch* Language.

In the Year 1742, the Society undertook a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer* and *Psalms* in *Metre*; and finished it in 1748, at the University-Press in *Cambridge*, by an Impression of *Fifteen Thousand* Copies; which they have since dispersed in the most prudent, useful and extensive Manner they could. But such is the Zeal and Thirst of good Christians throughout

throughout *Wales* for having the *Holy Scriptures* in that Language, wherein alone they can poſſibly read them; that this Impreſſion (large as it was) has fallen exceedingly ſhort of the univerſal Demand that has been made for it. For which Reaſon, the Society from a compaſſionate and Chriſtian Regard to their Wants, did ſome time ago contract, not only for a new Font of Types, but alſo with the *King's Printer* in *London* for another Edition of the Bible, conſiſting of the ſame Number of Copies; as likewiſe for Five Thouſand *New Teſtaments*, and as many *Common Prayer Books* in the ſame Language. Purſuant to this Contract, a ſecond Edition has been put into the Preſs; and is now, by the Bleſſing of GOD, and the Benefactions of thoſe who have their Deſign at Heart, happily finiſhed: the firſt Packets whereof will, if poſſible, be in readineſs to go into the Country about *Michaelmas*. But as the Money received from the Sale of the *former* Impreſſion, and from new Benefactions, has ſcarce anſwered the Charge of Paper and Printing in this; ſo that little or nothing will be left towards defraying the great Sums, that will be requiſite for Binding up theſe Books, and ſending them Carriage free into the Country. Therefore they are obliged in the ſtrongeſt Manner to repreſent theſe Things to their Members and others, as well to eaſe their other Funds from the extraordinary Burden that lays upon them at preſent in the ſingle Article of Binding, as alſo to provide ſuch a FUND as will enable them at all Times hereafter to furniſh the poor Inhabitants of *Wales*, with the Bleſſing of the Holy Scriptures in their own Language (the very ſtrongeſt Barrier againſt *Popery*) at an eaſier Expence than thoſe of *England* enjoy it. A Fund, which they have Reaſon to believe may be ſoon wanting, according to all the Letters

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this Infant Settlement, together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Waste and Contingencies, excepting 3500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*: But for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministred to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

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In the Year 1743, the Society undertook a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer* and *Psalms* in *Metre*; and finished it in 1748, at the University-Press in *Cambridge*, by an Impression of *Fifteen Thousand* Copies; which they have since dispersed in the most prudent, useful and extensive Manner they could.

But such is the Zeal and Thirst of good Christians throughout

throughout *Wales* for having the *Holy Scriptures* in that Language, wherein alone they can poſſibly read them; that this Impreſſion (large as it was) has fallen exceedingly ſhort of the univerſal Demand that has been made for it. For which Reaſon, the Society from a compaſſionate and Chriſtian Regard to their Wants, did ſome time ago contract, not only for a new Font of Types, but alſo with the *King's Printer* in *London* for another Edition of the Bible, conſiſting of the ſame Number of Copies; as likewiſe for Five Thouſand *New Teſtaments*, and as many *Common Prayer Books* in the ſame Language. Purſuant to this Contract, a ſecond Edition has been put into the Preſs; and is now, by the Bleſſing of GOD, and the Benefactions of thoſe who have their Deſign at Heart, happily finiſhed: the firſt Packets whereof will, if poſſible, be in readineſs to go into the Country about *Michaelmas*. But as the Money received from the Sale of the *former* Impreſſion, and from new Benefactions, has ſcarce anſwered the Charge of Paper and Printing in this; ſo that little or nothing will be left towards defraying the great Sum, that will be requiſite for Binding up theſe Books, and ſending them Carriage free into the Country. Therefore they are obliged in the ſtrongeſt Manner to repreſent theſe Things to their Members and others, as well to eaſe their other Funds from the extraordinary Burden that lays upon them at preſent in the ſingle Article of Binding, as alſo to provide ſuch a Fund as will enable them at all Times hereafter to furniſh the poor Inhabitants of *Wales*, with the Bleſſing of the Holy Scriptures in their own Language (the very ſtrongeſt Barrier againſt *Popery*) at an eaſier Expence than thoſe of *England* enjoy it. A Fund, which they have Reaſon to believe may be ſoon wanting, according to all the Letters

ters and Accounts they have lately received out of *Wales*, even notwithstanding the largeness of their present Impression. However, in the mean Time the Society doubt not but the same good Spirit and gracious Providence of God, which hath so greatly prospered them in this Labour of Love hitherto, will still continue to assist and give his Blessing to their Christian Undertakings, and raise up Benefactors to supply whatever Money shall be wanting on this Account. What Care the Society have taken that the present Impression be distributed in the most prudent, useful and extensive Manner, may be seen by a Letter to their Members in *Wales*, in the *Appendix* No VI.

Before concluding this *general* Account, it may not be improper to mention three very considerable and standing Benefactions to this Society.

Mrs *Palmer's* Legacy of 4000 *l.* in 1728.

1. The first is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of Mr *Edwin Belke*, a Gentleman of *Kent*.

2. The second is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has, (in order to make the best and most lasting Provision she could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050 *l.* New South-Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared

by

by another Deed, executed by the ſaid Benefactor, towards defraying the Expence of diſtributing *Bibles*, *New Teſtaments*, and other Religious Books, under the Inſpection of the Society.

THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Aſſigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt. Both which Settlements were confirmed by his Will.

3. THE laſt is a Legacy of the Reverend Doctor *Carter* deceaſed, late Vice-Provoſt of *Eaton*, whoſe Executors (beſides the Payment of 436*l.* 3*s.* 9*d.* in Money) have alſo transferred to the Society 295*l.* 5*s.* 11*d.* in New South Sea Annuities, and 110*l.* in Bank Stock. The former of theſe Articles has been ſince made up 300*l.* and the latter 200*l.* for a Fund to anſwer, by the Annual Intereſt thereof, the Uſes directed by the Teſtator's Will, particularly that of printing or publiſhing in the *Eaſtern* Language, *Bibles*, *Old* and *New Teſtaments*, or what Part thereof the Society ſhall judge proper. Rev. Dr *Carter's* Legacy.

THESE are the *general* Deſigns wherein the Society are at preſent engaged; the *particular* State whereof will be publiſhed every Year: and what it now is, may be ſeen in the *Appendix*, N° V.

The

The TREASURERS *of this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rochester*, and Rector of St *Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general; and to the *Arabick* Impressions of the *New Testament* and *Psalter*.

Sir RICHARD HOARE Knt. in *Fleetstreet*, is Treasurer to the *Protestant Mission* in the *East-Indies*.

Mr FRANCIS GOSLING, Banker in *Fleetstreet*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

The Rev. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr Broughton, *at the Society's House in* Bartlett's-Buildings, Holborn.

WHEREAS the necessary Affairs of the Society do often call both their *Secretary* and *Messenger* abroad, it is hereby desired of all Members, or their Friends, who have any Business with them, that they would come, or send to the Society's House in *Bartlett's-Buildings*, between the Hours of *nine* in the Morning and *two* in the Afternoon, where Attendance will be given every Day, excepting *Saturday*.

N. B. *Tuesday* is the only Day whereon (according to the Standing Orders of the Society) their Committee meet to give Directions for answering the Letters received, and for sending any Packet that shall be desired.

A

APPENDIX.

N° I.

The Form of recommending MEMBERS, *according to the* Standing Orders *of the* SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the **Society for Promoting Christian Knowledge**; and do verily believe that He is well affected to His Majesty King GEORGE, and his Government; and to the Church of *England* as by Law eſtabliſhed; of a ſober and religious Life and Converſation, and of an humble, peaceable, and charitable Diſpoſition.

A

LIST

OF THE

SUBSCRIBING MEMBERS

OF THE

SOCIETY *for promoting Christian Knowledge.*

Time of Admission.

A.

1748. RIght Reverend *Robert* Lord Biſhop of St *Aſaph.*
1744. *Francis Ayſcough* D. D.
1745. *Richard Arnald* B.D. Rector of *Thurcaſton, Leiceſterſhire.*
1749. *William Ayerſt* D. D. Prebendary of *Canterbury.*
Rev. Mr *Albinus*, one of His Majeſty's *German* Chaplains.

B.

1720. RIght Reverend *Zachary* Lord Biſhop of *Bangor.*
1734. Right Reverend *John* Lord Biſhop of *Briſtol.*
1722. *William Belitha* Eſq; *Teddington, Middleſex.*
1723. *Thomas Blencowe* Eſq; of the *Middle Temple.*

Peniſton

Time of Admission.

1726. *Peniston Booth* D. D. Dean of *Windsor*.
1729. *Calverley Bewicke* Esq; *Clapham, Surry*.
1731. *Edward Beacon* M. A. Rector of *Calbourne* in the Isle of *Wight*.
1732. Rev. Mr *Henry Allard Butjenter*, one of His Majesty's *German* Chaplains.
1735. *William Bedingfield* of *Swatsall Hall, Suffolk*, Esq;
1738. *John Burton* D.D. Head Master of *Winchester* School.
1740. Sir *William Browne* M. D. *Queen-Square, London*.
1740. *John Barton* M.A. Rector of *Great Brickhill, Bucks*.
1741. Rev. Mr *Daniel Beaufort*.
Philip Bearcroft D. D. Chaplain in Ordinary to His Majesty, and Preacher at *Chatter-House*.
1743. *John Berriman* M. A. Rector of St *Alban, Wood-street*.
William Best D. D. Vicar of St *Lawrence Jewry*.
Buckland Nutcombe Bluett Esq; of *Nutcombe, Devon*.
Rev. Mr *Jacob Bourdillon, Spital-Fields*.
1744. Rev. Mr *Bates* of *Horncastle, Lincolnshire*.
Anselm Bayly LL. B. of the King's Chapel.
James Bateman of *Well, Lincolnshire*, Esq;
Rev. Mr *Gustavus Broughton*, Vicar of St *Martin's* in *Leicester*.
1745. Rev. Mr *John Boswell*, Vicar of *Taunton, Somersetshire*.
Rev. Mr *William Barcroft*, Vicar of *Kelvedon, Essex*.
1746. Rev. Mr *Bunbury*, Vicar of *Brampton, Huntingdonshire*.
1747. *James Best* Esq; at *Chatham, Kent*.
Rev. Mr *Martin Baylie*, Rector of *Wrentham, Suffolk*.
1748. Mr *Claude Besanquet*, Merchant in *London*.
1749. *William Baker* M.A. Rector of *Hedenham, Norfolk*.
James Benet M. A. Vicar of *Aldborough, Suffolk*.

1749. Rev. Mr *Backhouſe*, Vicar of *Newbold Pacey*, *Warwickſhire*.
Henry Burrough M. A. Vicar of *Wisbech*, in the Iſle of *Ely*.
Rev. Mr *Richard Brome*, of *Ipſwich*, *Suffolk*.

1750. *Philip Barton* LL.D. Canon of *Chriſt-Church*, *Oxon*.
John Butler, LL. D. Rector of *Aſhley*, *Hampſhire*, and Lecturer of *St Mary le Strand*.
Mr *Ebenezer Blackwell*, Banker in *Lombard-ſtreet*.
Sir *John Barnard*, Knight, and Alderman of *London*.

1752. *Joſeph Foſter Barham* Eſq; *Groſvenor-ſtreet*.
Rev. Mr *Browne*, Vicar of *Great Miſſenden*, *Bucks*.
Rev. Mr *Gregory Bridgman*, Vicar of *Pownſtock*, *Cornwal*.
Rev. Mr *John Blyth*, of *Coleſhill*, *Warwickſhire*.
Thomas Byfeld Eſq;
Rev. Mr *Bridges*, Rector of *Orlingbury*, *Northamptonſhire*.

1753. Rev. Mr *Samuel Baker*, Rector of *Kirby-Cane*, *Norfolk*.
Nicholas Brady LL.B. Rector of *Tooting* in *Surry*.
Edward Ballard D.D. Vicar of *Old Windſor*, *Berks*.

C.

1728. THE Moſt Reverend *Thomas* Lord Archbiſhop of *Canterbury*.
1753. Right Rev. *Edmund* Lord Biſhop of *Cheſter*.
1700. *Rowland Cotton* Eſq; *Etwall*, *Derbyſhire*.
1724. *Richard Cobbe* M. A. at *Whitchurch* near *Blandford*, *Dorſetſhire*.
1735. *Thomas Carew* of *Crowcombe*, *Somerſetſhire*, Eſq;
1738. *Henry-Reginald Courtenay* Eſq; *Upper Groſvenor-ſtreet*.
Peregrine Courtenay Eſq;
1740. Rev. Mr *Chamberlayne*, Rector of *Great Creſſingham*, *Norfolk*.

John

1741. *John Chapman* D. D. Archdeacon of *Sudbury*.
1742. *Allen Cowper* M.A. Rector of *Warbois, Huntingdonſh.*
1743. *Thomas Church* D. D. Prebendary of St *Paul's*.
1744. *John Caſtelman* M. A. Prebendary of *Briſtol*.
1745. { *Edward Cobden* D.D. Archdeacon of *London*.
Henry Croſſman, M.A. Rector of *Little Bromley, Eſſex*.
1748. *William Chilcott* D.D. Miniſter of *Brentford Butts, Middleſex*.
1749. *Robert Cooke* M. A. Vicar of *Boxted* in *Eſſex*.
1750. *John Carlyon* LL B. of *St Auſtle*, in *Cornwal*.
1751. *Sparke Canham*, M. A. Chaplain to the Right Hon. the Earl of *Plymouth*.
1752. { *Alexander Courthope* Eſq; of *Horſemanden* in *Kent*.
Dr *Colwell* Phyſician at *Bodmin, Cornwal*.
Thomas Cheney D. D. Dean of *Wincheſter*.
Rev. Mr *William Cole*, Rector of *Newton Bloſſomville, Bucks*.
Joſeph Crewe D.D. Rector of *Muxon, Staffordſhire*.
1753. { Mr *Thomas Croſier*, Merchant, in *London*.
Mr *James Crosbie*, Merchant, at *Leverpool*.

D.

1744. Right Rev. *Richard* Lord Biſhop of *Durham*.
1752. Right Rev. *Anthony* Lord Bp of St *David's*.
1724. *John Denne* D.D. Archdeacon of *Rocheſter*.
1739. *Chriſtopher Dawſon* Eſq; *Bolton, Yorkſhire*.
1744. Rev. Mr *Doughty*, Vicar of *Wiſpington, Lincolnſhire*.
1745. { Rev. Mr *De Chair, Stoke-Newington, Middleſex*.
Hon. *Wriothesley Digby*, Eſq;
1746. { Rev. Mr *Dowding*, Miniſter of *Tunbridge-Wells* Chapel.
Mr *Peter Dobrée, London*.
John Doughty M.A. Miniſter of St *James, Clerkenwell*.
Mr *Peter Dobrée, Guernſey*.
1747. *William Deane* M. A. Rector of *Woolhampton, Berks*.
1748. { Rev. Mr *Tho. Dod*, Rector of *Conington, Huntingdonſh*.
Rev. Mr *Drake*, Vicar of *Swinderby, Lincolnſhire*.

John

1750. *John Dalton* D. D. Prebendary of *Worceſter*.
1752. *William Dodwell* D. D. Prebendary of *Sarum*.
1753. Mr *Jeremiah Dixon* of *Leeds*, *Yorkſhire*.

E.

1703. *Vigerus Edwards* Eſq; *London*.
1742. *Sloane Elſmere* D. D. Rector of *Chelſea*.
1744. *Henry Evans* M. A. of the King's Chapel.
1752. Mr *Joſeph Ellis* of *Ebly*, *Glocеſterſhire*.

F.

1744. JOHN *Ferrett* Eſq; *Weſtminſter*.
1745. Rev. Mr *Robert Foley*, Rector of *Kingham*, *Oxfordſhire*.
1750. *John Foote*, M. A. Rector of *Yoxall*, *Staffordſhire*.
1752. *George Fothergill* D. D. Principal of *Edmund Hall*, *Oxon*.
1753. *Thomas Fiske*, M. A. Rector of *Bromley*, *Eſſex*.

G.

1727. SIR *John Gonſon* Knt.
1742. Rev. Mr *Thomas Gibſon*, Vicar of *Dover-court*, *Eſſex*.
1743. Mr *Francis Goſling* Banker, *London*.
1747. *Charles Gray* Eſq; *Colcheſter*.
1749. *Edmund Gibſon* M. A. Precentor of St *Paul's*, *London*.
1750. Mr *Robert Goſling*, Merchant in *London*.
William Gardiner, M. A. Fellow of St *John's* College, *Oxon*.
1751. *Richard Goodwin* D. D. Rector of *Tankerſley*, *Yorkſhire*.
1752. Rev. Mr *Thomas Grimwood*, Maſter of the Public Grammar School at *Dedham* in *Eſſex*.
William Gery Eſq; of *Buſhmead*, *Bedfordſhire*
Rev. Mr *John Gould*, Rector of *Fairway*, *Devon*.
Thomas Godfrey, Eſq; *London*.
Peter Godfrey, Eſq; ditto.
Edmund Godfrey, Eſq; ditto.
Joſeph Godfrey, Eſq; ditto.

John

H.

1713. John Heylyn D.D. Prebendary of *Weſtminſter*.

1730. Rev. Mr *John Holcombe*, Rector of *Tenby*, *Pembrokeſhire*.
Thomas Hunt D.D. *Hebrew* Profeſſor, and Canon of *Chriſt-Church*, *Oxon*.

1734. *Jeffrey Hetherington* Eſq; *London*.

1736. *Joſeph Hudſon* Eſq; *Weſtminſter*.

1740. *David Hartley* M.D. at *Bath*.

1744. *Eden Howard* M.A. Rector of *Rendleſham*, *Suffolk*.

1745. *Sampſon Harris* M.A. Vicar of *Stonehouſe*, *Glocesterſhire*.

1747. *Thomas Hartley* M.A. Rector of *Wimwick*, *Northamptonſhire*.
Rev. Mr *John Haddon* of *Warrington*, *Lancaſhire*.

1748. *John Horne* Eſq; *Weſtminſter*.
Rev. Mr *Francis Hawkins*, Rector of *Higham Gobion*, *Bedfordſhire*.

1749. *John Head* D.D. Archdeacon of *Canterbury*.
Rev. *Richard Humphrey* M.A. of *Norwich*.

1750. Sir *Richard Hoare* Knt. and Alderman of *London*.
Henry Hoare Eſq; in *Lincoln's-Inn-Fields*.
Thomas Holme, D.D. Vicar of *Rickmanſworth*, *Hertfordſhire*.

1751. Sir *Thomas Harriſon* Knt. Chamberlain of the City of *London*.
Chriſtopher Huſſey D.D. Rector of *Allhallows the Great*, *Thames-ſtreet*.

1752. *Benjamin Hayes* Eſq; of *Wimbleton*, *Surry*.
Rev. Mr *Henry Harris*, Vicar of *Norton St Philips*, *Somerſetſhire*.
Rev. Mr *Humphrey Henchman*, Fellow of *All Souls* College, *Oxford*.

William

Rev. Mr *Henry Holdſworth*, Vicar of *Dartmouth* in *Cornwall.*
1752. *Joſeph Hughes* M. A. Prebendary of *Exeter*; ad Rector of *Kelly, Devon.*
Rev. Mr *Francis Huyſh*, Rector of *Cliſtbydon, Devon.*

I.

1740. *Lawrence Jackſon* B. D. Vicar of *Ardleigh, Eſſex.*
1742. *Charles Jenner* D. D. Prebendary of *Lincoln*, and Chaplain in Ordinary to His Majeſty.
1745. *William Jenkin* M. A. Lecturer of St *Martin, Ludgate.*
1748. Rev. Mr *Jarvis*, Rector of *Stone, Worceſterſhire.*
1753. Rev. Mr *Samuel Johnſon* of *Bradford, Wilts.*
Rev. Mr *John Jones*, Fellow of *Jeſus* College, *Oxon.*

K.

1748. *Samuel Knight* M. A. Vicar of *Fulham, Middleſex.*
James King D. D. Rector of *Cheam* in *Surry.*
1751. Mr *William Kemp*, of St *Luke, Old-ſtreet.*

L.

1716. SIR *James Lowther* Bart.
1727. *John Lynch* D. D. Dean of *Canterbury.*
1740. Rev. Mr *Langton*, Dean of *Clogher* in *Ireland.*
1742. *William Lucas* M. A. Rector of *Bennington, Hertfordſhire.*
1744. *Stephen Law* Eſq; *London.*
Roger Long D. D. Maſter of *Pembroke Hall, Cambridge.*
1745. *Triſtram Land* M. A. Vicar of *Furneux Pelham, Hertfordſhire.*
1746. *William Lord* M. A. Rector of *Northiam, Suſſex.*
1747. Rev. Mr *Linton*, Vicar of *Frieſton* near *Boſton, Lincolnſhire.*
Rev. Mr *Lyddell*, Rector of *Ardingly* in *Suſſex.*
Rev. Mr *Lidgould*, Vicar of *Harmondſworth, Middleſ.*
1749. *Nicholas Lechmere* M. A. Prebendary of *Wincheſter.*

John

1750. { *John Lloyd* M. A. Rector of *Ryton*, in the County of *Durham*.
Sir *Robert Ladbroke*, Knt. and Alderman of *London*.

1752. *Nowes Lloyd* M. A. Rector of *Little Hinton*, *Wilts*.

1753. Rev. Mr *Samuel Lobb*, Rector of *Hungerford Parley*, *Somersetshire*.

M.

1740. *JOHN Morgan* M. A. Prebendary of *Winchester*.

1741. { *Robert Maxwell* D.D. Vicar of *Grayes* in *Essex*.
Rev. Mr *Morant*, Rector of St *Mary's* in *Colchester*.

1743. Rev. Mr *Mustard*, Rector of *Mistley*, *Essex*.

1748. { *Thomas Micklethwait* Esq; *Leeds*, *Yorkshire*.
Richard Morgan Esq; *Dublin*.

1749. { Mr *Richard Mancbaut*, at *Edburton* in *Sussex*.
Rev. Mr *Stirrinsham Master*, of *Croston*, *Lancashire*.

1750. { Rev. Mr *Moore*, of St *Sepulchres*, *London*.
Rev. *Norman Mead* M.A. Prebendary of *Lincoln*.

1751. { *John Martin* Esq; Banker in *Lombard-street*.
Humphry Mancuk of *Sandy*, *Bedfordshire*, Esq;

1753. *Charles Mosi* D. D. Archdeacon of *Colchester*.

1753. *John Maud* M.A. Vicar of St *Neot's*, *Huntingdonsh*.

N.

1742. RIght Rev. *Thomas* Lord Bishop of *Norwich*.

1743. *Samuel Nicolls* LL.D. Master of the *Temple*, and Chaplain in Ordinary to His Majesty.

1744. *William Nowell* M. A. Rector of *Shipston le Moyne*, *Gloucestershire*.

1748. Rev. Mr *North*, Rector of *Sternfield*, *Suffolk*.

1753. *Thomas Negus* M.A. Rector of *Rotherhith*.

O.

1734. RIght Rev. *Thomas* Lord Bishop of *Oxford*.

1747. { *Thomas Osborn* LL.D. Rector of *Clifton* in *Bedfordshire*.
Henry Owen M. D. Vicar of *Terling* in *Essex*.

1753. Rev. *Owen Owen* M. A. Rector of *Montgomery* in *Montgomeryshire*.

P.

1734. Right Rev. *John* Lord Bishop of *Peterborough.*
1735. Sir *John Philipps* Bart. *Picton Castle, Pembrokesh.*
1736. Sir *John Price*, of *New-Town-Hall, Montgomeryshire.*
1727. *Thomas Pardo* D.D. Principal of *Jesus College, Oxon.*
1744. *Vincent Perrone* M.A. Vicar of *Shoreham, Kent.*
Rev. Mr *Pittius*, Preacher at the *German* Church in the *Savoy.*
1745. *Joseph Parsons* M.A. Vicar of *Eddingham, Norfolk.*
1746. *John Potter* D.D. Archdeacon of *Oxford.*
1747. *John Pennington* M.A. Rector of *All-Saints* in *Huntingdon.*
1748. *John Parfect* M.A. Fellow of *Oriel College, Oxon.*
Rev. Mr *James Parr*, Rector of *Weldon Northamptonsh.*
1749. *William Price* Esq. of *Rulair* in *Merionethshire.*
1750. *John Peele* M.A. Vicar of *Tilney, Norfolk.*
Edward Pemberton M.A. Vicar of *Belchamp St Paule*, in *Essex.*
1751. Rev. Mr *John Penrose*, Vicar of *Ghrvid* and *Budock* in *Cornwal.*

R.

1740. REV. Mr *Ralph*, Vicar of *Ingatestone, Essex.*
1741. *Nicholas Robinson* M.D. *Hatton Garden.*
David Ravaud Esq. *London.*
1743. *William Rothery* M.A. Lecturer of *Chelsea.*
1746. *Gloceſter Ridley* LL.B. Minister of *Poplar.*
1747. *George Henry Rooke* D.D. Master of *Christ's Coll. Camb.*
Rev. — *Robinson* B.D. of *Pocklington, Yorkshire.*
1750. *Thomas Richards*, M.A. Rector of *Llanfyllin* in *Montgomeryshire.*
1752. *Thomas Rayne* M.A. Minister of *Hammersmith, Middlesex.*
1753. Capt. *George Russell, Rotherhith.*

Right

S.

1707. RIght Rev. *Thomas* Lord Biſhop of *Sodor and Man.*

1732. { *Joſeph Smith*, D.D. Provoſt of *Queen's College, Oxford.*
Francis Stanley M. A. Rector of *Hadham, Herts.*

1736. *Thomas Saville* Eſq;

1740. { *R. Sneyd* D.D. Rector of *Heningham Sible, Eſſex.*
Humphry Sydenham Eſq; *London.*
Henry Stebbing D.D. Chancellor of the Dioceſe of *Salisbury.*

1745. Rev. *Thomas Smalbroke* M.A. Archdeacon of *Coventry.*

1746. { Mr *John Stockwell*, of *Little Chelſea.*
Hon. and Rev. Mr *Stanley*, Rector of *Leverpool.*
James Stonehouſe M.D. Phyſician to the County Infirmary at *Northampton.*

1748. Rev. *William Stead* M.A. Vicar of *Reigate, Surrey.*

1749 { *Dye Syer* M. A. Fellow of *Caius* College, *Cambridge.*
William Stevenſon D.D. Prebendary of *Salisbury.*

1750. Rev. Mr *Thomas Skinner*, Vicar of *Llangattock, Monmouthſhire.*

1752. { *William Stratford* LL.D. Commiſſary of *Richmond.*
William Stephenſon Eſq; *Thames-ſtreet.*
Samuel Steadman D.D. Prebendary of *Canterbury.*
William Stackhouſe D.D. Rector of *St Erme, Cornwal.*
Rev. Mr *Lionel Seaman*, Vicar of *Frome Selwood, Somerſetſhire.*
Thomas Shaw M.A. of *Lincoln.*

1755. Mr *Zachariah Shrapnel*, jun. at *Bradford, Wilts.*

T.

1730. REV. Mr *Talbot*, Rector of *Burfield, Berks.*

1733. Sir *John Thorold* Bart. at *Cranwell, Lincolnſhire.*

1737. { Rev. Mr *Humphry Thomas*, of St *Juſt* in *Roſeland, Cornwal.*

1740. *Samuel Torriano* Eſq; *Putney, Surry.*

1742. *James Torkington* M.A. Rector of *Little Stukely*, *Huntingdonſhire.*

1746. *Joſiah Tucker* M.A. Rector of St *Stephen*, *Briſtol.*
Mr *Nathanael Townſend*, in *Lothbury.*
John Thornton Eſq; *London.*
Mr *Nicholas Trevanion*, at *Windſor.*
William Talbot M. A. Fellow of *Clare-Hall*, *Cambridge.*

1747. *Ralph Thoreſby* M. A. Rector of *Stoke-Newington*, *Middleſex.*

1748. Rev. Mr *Trotter*, Rector of *Gravely*, *Cambridgeſhire.*

1750. *Rich. Terrick* D.D. Canon Reſidentiary of St *Paul's.*
John Thomas, D. D. Rector of *Blechingly*, *Surry*, and Chaplain in Ordinary to His Majeſty.

1751. Rev. Mr. *William Talbot*, Miniſter of *Kineton*, *Warwickſhire.*

1752. Hon. and Rev. Mr *George Talbot.*
Thomas Townſon M.A. Rector of *Malpas*, *Cheſhire.*

V.

1700. *James Vernon* Eſq; *Weſtminſter.*

1732. *Edward Vernon* D.D. Rector of St *George's*, *Bloomsbury.*

1744. Mr *Richard Venn*, *Ludgate-Hill.*

1752. Mr *Thomas Veale*, Attorney at Law, at *Plymouth.*
Rev. *Abbot Upcher*, B.A. of St *Edmunds-Bury.*

W.

1725. Right Rev. *Benjamin* Lord Biſhop of *Wincheſter.*

1734. Right Rev. *Iſaac* Lord Biſhop of *Worceſter.*

1733. Rev. Mr *Charles Wadſworth* at *How*, *Norfolk.*

1734. *Thomas Wilſon* D.D. Prebendary of *Weſtminſter.*

1740. Mr *William Watts*, *Vauxhall.*
Rev. Mr *Ward*, *Kenſington.*

1742. *Henry Weſton* Eſq; *Weſt Horſley* in *Surry.*

1743. *William Worthington*, M. A. Vicar of *Llanrhaiadr* in *Mochnant*, *Denbighſhire.*

1744. *John Witton* M.A. Prebendary of *York.*
Sir *William Wentworth* Bart. at *Bretton*, *Yorkſhire.*

Chriſtopher

1745. { *Chriſtopher Wilſon* D. D. Prebendary of *Weſtminſter*.
John Warcopp LL. B. Rect. of St *Andrew Aukland*, *Durh.*
Mr *John Wilberfoſs*, Merchant at *Gainsborough*.

1748. { Rev. Mr *Edw. Wilſon*, Rector of *Weſtmeſton*, *Suſſex*.
Francis Walwyn D. D. Prebendary of *Canterbury*.

1749. Mr *William Wright*, of St *Anne's Weſtminſter*.

1750. Rev. Mr *John Warner*, Rector of *Cherrington* in *Warwickſhire*.

1752. { Rev. Mr *Samuel Walker* of *Truro*, *Cornwal*.
John Wills M. A. Vicar of *St Bride's*, *London*.
Rev. Mr *Edward Walmſley*, Rector of *Falmouth*, *Cornwal*.

1753. { Mr *Forth Winter*, *Norfolk-ſtreet*.
Bartholomew Wood, Eſq; *Rotherhith*.

Y.

1744. THE Moſt Rev. *Matthew* Lord Archbiſhop of *York*.

1748. *Edward Yardley* B. D. Archdeacon of *Cardigan*.

1750. *Francis Yarborough*, D. D. Principal of *Brazen-Noſe* College, *Oxon*.

Z.

1724. REV. Mr *Ziegenhagen*, one of His Majeſty's *German* Chaplains.

1733. *Charles Zouch* M. A. of *Sandal Magna*, *Yorkſhire*.

LADIES Annual Contributors.

1732. { MRS *Baſſet* of *Tanton-Court*, *Devon*.
Mrs *Bridget Ilbert* of *Bowring-Leigh*, *Devon*.

1747. { Her Grace the Dutcheſs Dowager of *Somerſet*.
Right Honourable the Counteſs of *Northumberland*.

1749. { Mrs *Lloyd*, at the Salt Office.
Mrs *Green*, at *Derby*.

1750. { Mrs *Pierſon*, *New Bond-ſtreet*.
Lady *Legard*, at *Ganton*, *Yorkſhire*.
Mrs *Jane Thornton*, at *Clapham* in *Surry*.

1752. Mrs *Fitzgerald*, *Weſt Horſley*, *Surry*.

1753. Mrs *Barham* of *Groſvenor-ſtreet*.

N°. II.

THAT the Charity-Schools might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

Circular Letter 1712. "AND because some have apprehended, that the "placing so many of them out Apprentices to Manual Trades, as is now generally done, may occasion, in Time, a Want of Servants, especially "in Husbandry; the Society recommend it to your "Consideration, whether the bringing up the Children to Husbandry, or putting them out to Services, at Sea, or in sober Families, may not be "more useful to the Publick, and no less beneficial "to themselves.

1719. IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

"NEXT to improving the Minds of the Poor "in all necessary Christian Knowledge, the Society "have desired, and do again earnestly intreat all "their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the "Instruction given to Children in the Charity "Schools;

" Schools; as *Husbandry* in any of its Branches, " *Spinning*, *Sewing*, *Knitting*, or any other useful " Employment; to which the particular Manufactures of their respective Countries may lead them: " This will bring them to an Habit of Industry, " as well as prepare them for the Business by which " they are afterwards to subsist in the World, and " effectually obviate an Objection against the Charity Schools, that they tend to take poor Children " off from those servile Offices which are necessary " in all Communities, and for which the wise Governor of the World has by his Providence designed them."

1725. Circular Letter 1720.

" The best Means of employing the Poor, has " always had a share in the Thoughts of the wisest " Men in this Kingdom; and the present State of " Affairs, with respect to our Trade, seems to require a Continuance of your Care and Application, to promote those Employments among the " Children educated in Charity Schools, which may " be most for the Service of the Publick; so that " beside *Reading*, *Writing*, and *Arithmetick*, and " instructing them in the Principles and Rules of " our holy Religion, they ought also to be inured " to some sort of profitable *Labour* or *Business*."

" It has been observed by a worthy Corresponding Member, that where, in the Want of other " Labour, the Children in the Country go a Mile " or two to School, even this has contributed to " make them robust and active; and that *Gardening*, *Plowing*, *Harrowing*, or other servile Labour every other Day for their Parents, has been no Prejudice to their Progress in Learning."

1725. Circular Letter 1722.

" 'Tis not easy to prescribe such an Employ as " would suit all Parts of the Kingdom; and there-

" fore

"fore it must be left to the Prudence of those "who are intrusted with the Management of Cha- "rity Schools, to chuse such Employments for "the Children, as they shall judge to be most prac- "ticable in their respective Places; and if any in "your Neighbourhood have been so happy as to "fall into a proper Method for employing poor "Children, you are desired to signify it in as parti- "cular a manner as you can, that when the So- "ciety are furnished with a greater Variety of such "Methods, they may be communicated to the "Publick for general Practice."

1725. Circular Letter 1720. "AND tho' the Manner of employing the Poor, "may, at first, be attended with some Difficulty, "by reason of the Variety of Manufactures in the "Kingdom, and the Materials necessary for them, "which all Places do not equally afford; yet "wherever an Attempt has been made (tho' by "Means perhaps at first not appearing very proba- "ble) it has seldom failed of producing some "good Effect; for notwithstanding the Produce of "the Manufactures, wherein the Poor are employ- "ed, should happen to be but small, yet if they "are kept from Idleness and Beggary, and inured to "a sober and industrious way of Living, the good "Effects thereof, as well to themselves as to the "Publick, will fully compensate all the Pains that "shall be taken therein."

Circular Letter 1729. "THE general Usefulness of *Husbandry* to this "Nation, the real Want there has been of Persons "to be employed in it, and the Morality, that has "lately happened in many Counties, especially "among the lower and more laborious sort of "People, are, in the Opinion of the Society, all of "them, very good Reasons to engage their Mem- "bers

" bers to use their utmost Endeavours that poor " Children may be bound out *Apprentices* to that " Business; which would silence one of the most " popular Clamours that has been raised against " Charity Schools. This Concern therefore, which " so nearly affects the common Interest of our " Country, is particularly recommended by the So- " ciety to all their Members.

FROM these *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made against the Charity Schools, that they only breed up Children in Idleness and Pride; and it must not be omitted, that as early as the Year 1712, they particularly recommended, " That however these Children are disposed of, it " will be very necessary beforehand to teach them " that great Lesson of *true Humility*, which our " Saviour has prescribed to all that will be his Dis- " ciples; lest the Advantages they receive from a " pious Education, should incline them to put too " great a Value upon themselves; and therefore " that the Masters be often put in mind of guard- " ing the Children under their Care, as much as " possible, against such dangerous Conceits; and in " order thereunto, to instruct them very carefully " in the Duties of Servants, and Submission to " Superiors.

AND knowing that it is of the highest Importance to the Welfare of the Charity Schools, to remove all Occasion of Complaint against them as Nurseries of *Disaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Archbishop of *Canterbury* " having heated some Complaints against the Con- " duct of certain Teachers in these Schools, on this

" Head, did, in 1716, write a Letter to the Truſtees " of the Schools in and about *London*, earneſtly ex- " horting them *rigorouſly to animadvert upon all, " whether Children or Teachers, who either appear, " or ſuffer them to appear at any time in publick, " to affront the Government, and bear a Part in thoſe " Tumults and Riots, which are ſo great a Scandal, " as well as Prejudice, to the good Order and Peace " of the Realm. And likewiſe, if there be any Ca- " techiſms or Inſtitutions taught in any of theſe " Schools, that meddle with political or party Prin- " ciples, that they ought immediately to be thrown " aſide, as pernicious to the original Deſign of theſe " pious Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity Schools in and about *London*; " To require " all the Maſters and Miſtreſſes under their Di- " rection, not only to take the Oaths to the Go- " vernment before their Admiſſion, but at the " Time of their Admiſſion to ſubſcribe to ſome ſuch " ſolemn Promiſe, or Declaration, as the follow- " ing, *viz. That they do heartily acknowledge his Ma- " jeſty King* GEORGE, *to be the only lawful and " rightful King of theſe Realms; and will to the " utmoſt of their Power educate the Children com- " mitted to their Charge, in a true Senſe of their " Duty to him as ſuch: That they will not by any " Words or Actions, do any thing whereby to leſſen " their Eſteem of, or their Obedience to the preſent " Government. That upon all publick Days, when " their Children may be likely to appear among any " diſorderly Perſons, they will do their beſt to keep them " in, and ſeverely puniſh them, if they ſhall hear of " their running into any Tumults, or publick Meet-

" ings,

" ings, contrary to the good Order of ſuch Schools " and Scholars.

SEVERAL other Prelates have earneſtly preſſed the like Exhortations, in their Sermons at the Anniverſary Meetings of the Charity Schools, as well as on other Occaſions; and the Society think it incumbent on them to uſe all their Intereſt to procure a general Conformity to his Grace's and their Lordſhips Sentiments in this Matter, as of the laſt Importance to the Welfare of the Charity Schools; and therefore intreat all their Correſpondents to do their utmoſt to remove all Occaſions of Complaint, as they value the Proſperity of theſe Schools.

An Account of the CHARITY SCHOOLS in and about *London* and *Westminster*, APRIL 1753.

This Mark * denotes *Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.*

C. signifies Cloath'd. *M.* Maintained.
pt. Cl. part Cloath'd. *pt.* Set to Work.

CHARITY-SCHOOLS in the Parishes of	Tot. Sch.	BOYS.	GIRLS.	Boys put out Apprentices or to Sea.	Boys put out at their setting up after serving at the School or taken out by Friends	Girls put out Apprentices to the School to Service.	Girls put out at their setting up after serving at the School to Service or taken out by Friends.	No. of Children now in the Schools, including those now in them
* Aldgate Ward *within*, formerly St *Katharine Creed*, 1717. C.	1	50	—	81 Sea 9	186	—	—	333
* St Alphage London, set up 1751. C.	1	14	6	—	—	—	—	20
* St Andrew Holborn, erected 1699. C. — —	1	80	—	427 Sea 28	2	—	16	553
* In the same Parish, 1700. C.	1	—	72	—	—	297	—	368
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Charity Schools, within the Bills of Mortality, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 233 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1							
*St. Anne Aldersgate 1709. C.	2	30	20	97	124	46	105	422
St. Anne Blackfryars, set up 1705. supported by Endowment, C	2	40	30	114	149	77	131	541
* St. Ann Westminster 1698 C.	1	52	—	344	88	—	—	484
* In the same Parish 1698. C.	1	—	52	—	—	145	165	362
* St. Bartholomew the Great, for Boys 1717. and for Girls 1727. *Pt.* C. —	2	26	20	Sea 6 9	67	5	85	277
Battersea, *Surry*, founded and endowed by a Person of Quality for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are afterwards Apprenticed with the Interest of two Legacies left for that Purpose. —	1	20	—	100	144	—	—	264
	14	312	199	1281	760	570	502	3624

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Boys put out since setting up of the School to Services or taken away by friends	Girls put out since setting up of the School to Apprent.	Girls put out since setting up of the School to Services or taken away by friends.	No. of Children decayed in the schools including those now in them
* Billinſgate Ward 1714. C.	1	40	—	97				
St. Botolph Aldersgate, 1702. C.	1	30		Boys 13	284			434
In the ſame Pariſh 1702. C.	1	—	20	443 Boys 9	51			532
St. Botolph Aldgate *within* For Boys ſet up 1698. and for Girls 1710. C.	2	50	40	150		16	180	216
St. Botolph Biſhopſgate, 1702. C.	2	25	25	32	82	20	55	239
St. Bride's Pariſh 1711. C.	2	56	40	277 Boys 14	48	48	63	354
* Bridge and Candlewick Ward, ſet up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. Cl.	2	60	40	314 Boys 14	379	13	336	956
* Britiſh Charity School, *Clerkenwell Green*, ſet up 1737. for the Inſtructing, Cloathing, and putting forth Apprentice poor Children, deſcended of *Welch* Parents, born in or near *London*, that have no Parochial Settlement here.	1	33	—	Boys 1	84			419
* Broadſtreet Ward 1714 C.	2	50	30	310 Boys 19		34	139	392
Camberwell in *Surry* 1721 C.	2	25	25				96	146
*Caſtle Baynard Ward C. Boys 1710. Girls 1719.	2	30	20	85	195	37	132	499
Chelſea, *Middleſex*, ſet up 1707. endow'd with 10 *l.* per *Ann.* for ever, by the late Mr. *Chamberlayne*, Pt. C. and Pt. M.	2	35	20	72	12		5	144
In the ſame Pariſh, Set up *June* 1709. for Soldiers Girls ſupported by Ladies and Gentlewomen, ſeven of whom are Truſtees, Cl.	1	—	30			7	97	134
Chriſt-Church, *Spital-Fields*, ſet up 1708. Cl.	2	30	30	84 Boys 5	141		169	459
Chriſt Church in *Surry*, Boys 1711. Girls 1715. C.	2	30	10	133 Boys 17	44	32	35	368
* St. Clement Dane 1702 C.	2	60	40	120 Boys 15	35		185	715
	27	554	370	2244	1355	259	1492	6274

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. by an Gent.	Boys put out since setting up of the School to Service or taken care of by Friends	Girls put out since setting up of the School to Appren. by an Gent.	Girls put out since setting up of the School to Service or taken care of by Friends	No. of Children educated in the Schools, including Girls now in them.
* In the same Parish of St *Clement Dane*, an Horn-book School for Boys and Girls, 1724. *pt. Cl.*	1	11	19	—	—	—	—	30
* Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714.	2	50	30	175 Ann. 15	386	50	239	948
* Cornhill and Lime-street Ward. *C.* 1710.	2	50	30	108 Ann. 10	201	20	203	716
* Cripplegate Ward *within* Boys 1712. Girls 1713. *Cl.*	2	50	25	120	241	4	157	597
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. *C.*	2	30	20	—	—	—	—	50
*St. Dunstan in the West *C.* Boys 1708. Girls 1710.	2	50	40	241 Ann. 4	—	234	—	578
St. Edmund the King. A Subscript. and Collect. to put out Children Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
*St. Ethelburga, *Cl.* Set up 1719. first in the Parish of *St. Mary Aldburgh*, supported by the Subscriptions of a Society, and other Collections	1	40	—	61	85	—	—	186
* East Smithfield in the Parish of *Aldgate*, the Boys set up 1706, and the Girls 1710. *C.*	2	40	30	91 Ann. 16	265	10	238	684
* Faringdon Ward *within* set up 1705. *C.*	2	60	40	247 Ann. 8	—	146	143	642
St. George in the East, *C.* Boys 1716. Girls 1718.	2	50	50	100 Ann. 12	256	11	330	807
*St. George the Martyr 1708. *C.*	2	35	35	227 Ann. 8	4	156	18	529
*St. George Southwark *C.* Girls 1747.	2	40	20	—	—	2	—	62
St George *Middlesex* 1719. *C.*	2	50	50	100	—	12	20	232
	26	606	409	1693	1438	645	1348	6139

CHARITY-SCHOOLS In the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. &c.	Boys put out since setting up of the School to Servants or taken out by Friends.	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Servants or taken out by Friends.	No. of Children educated in the Schools, including those now in them.
Sir *George Wheeler*'s Chapel in *Spital Fields*. 1703. *C. W.*	1	—	30	—	—	14	11	55
S. Giles Cripplegate *without*, in *Redcroſs-ſtreet*, 1698. *C.*	1	100	—	201	969	—	—	1289
In the ſame Pariſh, ſupported by the Lady *Eleanor Holles*'s Legacy of 62 *l.* 10 *s.* *per Ann.* 1709. *Cl.*	1	—	50	—	—	32	31	113
St Giles in the Fields, and St George Bloomsbury, ſet up 1705. *C.* The Truſtees of theſe Schools in 1728, finding themſelves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldeſt Girls ſhall be wholly maintain'd in the Schools, with a Perſon appointed to teach them what is neceſſary to qualify them for Service.	4	101	101	445 for 4	—	280	89	1040
Greenwich, *Kent*. 1700. *C. W.* the Children here ſpin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
In the ſame Pariſh, Cloathed in Green.	1	20	—	—	—	—	—	20
In the ſame Pariſh, Cloathed in Grey.	1	28	—	—	—	—	—	28
Hammerſmith, *Middleſex*.	2	20	20	—	—	—	—	40
Highgate, *Middleſex*, *C.* ſet up for Girls 1722. The Schoolhouſe was Built by Edward Paunceſoot Eſq; who endowed it with 20 *l.* per Ann. for ever.	1	—	20	—	—	—	—	20
St James Clerkenwel, *C.* 1700.	2	60	40	189	12	143	47	607
In the ſame Pariſh, 1730. for Children 5 Years old, to quaſify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Weſtminſter, *C.* Supported by the Offertory, 1697.	1	42	—	136	—	—	—	178
In the ſame Pariſh in *King-ſtreet*, ſet up 1712, by the late Archbiſhop *Tenniſon*, ſupported out of the Revenue of the Chappel, *C.*	1	36	—	120	—	—	—	156
	18	427	311	1250	981	473	378	3820

CHARITY-SCHOOLS in the Parishes of	N. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or so &c	Boys put out since setting up of the School to Sessions, or return'd out by friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Sessions, or taken out by friends	No. of Children educated in the Schools including those now in them
In the ſame Pariſh of St. *James Weſtminſter*, ſet up 1725. *C. M. W.* to prepare them for Service, ſupported by Collections at Sermons, and caſual Benefactions	1	—	40	—	—	60	—	100
St. John at *Hackney*, *C.* Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midſummer* following	2	30	30	73	84		98	304
St. John *Wapping*, ſet up for Boys 1704. Girls 1708. *C.*	2	40	30	116	169	46	78	488
St. John *Southwark*, 1735. *Cl.*	1	—	31	—	—	2	55	88
Iſleworth, *Middleſex*, 1715. *C. W.*	2	40	20					160
St. Katherine *near the* Tower, 1707. *C.*	2	35	15	195	29	46	42	355
Kenſington, *Mid.* 1707. To which His Majeſty is graciouſly pleaſed to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	84	15	34	33	236
Lambeth in *Surry*, Boys 1708. Girls 1706. *C. W.* One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day.	2	46	15	[illegible]	131	[illegible]	[illegible]	191
Langbourn Ward, ſet up in the Name of *Allhallows Lombard-ſtreet*, 1702. and made the Ward School, 1735. *Cl.*	1	50	—	110	210			403
St. Leonard Shoreditch, Boys erected 1705. Girls 1709. *C.*	2	50	50	218	197	77	199	770
St. Luke *Middleſex*, from the Pariſh of St. *Giles Cripplegate*, ſet up 1710. *Cl.*	1	50	—	157	181	—	—	338
In the ſame Pariſh, *Cl.* Set up 1727. ſupported by a Legacy of Mr. *John Fuller*, deceaſed; and Five Pounds allow'd to put out each Boy Apprentice	1	24	—	29	—	—	—	53
	19	395	239	1044	959	269	480	3386

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Appren. to Sea	Boys put out since setting up of the School to Service, or taken out by Friends	Girls put out since setting up of the School to Service, Appren.	Girls put out since setting up of the School to Service, Appren. or taken out by Friends	No. of Children educated in the Schools including those now in them
St. Margaret Weſtminſter, cloth'd in Blue, the Boys ſet up 1688. the Girls 1714. *W.*	2	52	34	164 Sea 39	80	7	108	680
In the ſame Pariſh, cloth'd in Grey, *W.* and *M.* the Boys ſet up 1698.	2	50	26	383	—	—	218	675
St. Martin in the Fields 1699. *C.* In theſe Schools 85 Girls are *M.* and one third Part of the Boys are daily employed in uſeful Labour, ſo that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536	—	—	198	865
*St. Mary at Iſlington, 1710. *C.*	2	26	18	97	23	15	22	201
*St. Mary Magdalen Bermondſey, Boys 1712. Girls 1722. *C.*	2	50	20	221 Sea 4	179	7	114	589
St. Mary Overee, *alias* St. Saviour Southwark, *C.*	2	60	50	—	—	—	206	316
*St. Mary Rotherhith, *C.* 1742	1	25	10	19	—	—	9	65
*St. Mary le Strand, 1708. *C.*	1	20	—	121 Sea 4	90	—	—	437
*St. Mary Whitechapel, 1705. *C.*	2	60	40	231 Sea 8	—	147	144	652
Miſe End, Old Town, ſet up 1723. *C.*	1	30	—	18 Sea 4	6	—	—	78
In the ſame Pariſh, cloth'd in Blue, and endow'd	1	100	—	—	—	—	—	100
Mortlake in *Surry*, ſet up 1701. *C.*	2	9	9	—	—	—	—	18
Newington Butts, *Surry*, 1710. *C.*	1	30	—	42	—	—	—	72
Norton Folgate. This School was ſet up 1691. and has been very uſeful as a Nurſery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
*St. Olave Old Jewry, St. Martin Ironmonger Lane, and the Ward of Coleman-ſt. ſet up 1717. *C.*	1	40	—	51	188	—	—	279
*St. Olave Southwark, 1735. *C.*	1	—	40	—	—	7	25	72
	25	692	298	2374	566	183	1044	5157

† For the Inſtructing, Cloathing, Maintaining, and putting forth Apprentice poor Children deſcended of Proteſtant Refugees, born in or near London, that have no Parochial Settlement here. This School is ſupported by Annual Subſcription and Voluntary Contributions; and the Children (being all taught to Read and Write Exactly, equally as well as Arithmetick) are hereby recommended to thoſe Maſters or Miſtreſſes, that have need of Servants capable of ſpeaking both Tongues fluently.

The School is kept in [illegible] by the Savoy Church.

CHARITY-SCHOOLS in the Parishes of	No. of Schools	BOYS	GIRLS	Boys put out since setting up of the School to Apprentice or to Sea	Boys put out since setting up of the School to Services or taken out by Friends	Girls put out since setting up of the School to Service	Girls put out since setting up of the School to Apprentice or taken out by Friends.	No. of Children educating in all the Schools, including those now in them.
* St Paul Covent Garden, Boys 1701, Girls 1713. *C.*	2	30	20	318		3	102	60	574
St. Paul Shadwell, Boys 1699. Girls 1712. *C.*	2	40	30	226	648	—	—	—	944
Poplar Chapel in *Stepney*. *C.* 1711.	1	30	—	34	20	—	—	—	84
Putney, *Surry*, *C.*	1	20	—	—	—	—	—	—	20
Queen Hithe Ward, set up 1717. *C.*	2	24	20	80	66	—	—	70	276
Ratcliff Hamlet, *Stepney*, Boys 1710. Girls 1723.	2	35	15	100	—	—	—	10	160
Richmond in *Surry*, set up 1713. *C*	2	30	50	280	—	12	200	38	620
* St. Sepulchre *within*, set up 1700. *C.*	1	51	—	422	6	—	—	—	498
* In the same Parish *within*, set up 1702. *C.*	1	—	51	—	—	—	—	443	494
In the same Parish *without*, Girls, set up 1711. *C.*	1	—	25	—	—	—	222	50	297
In the same Parish *without*, Boys, set up 1706. *Cl.*	1	33	—	240	10	—	—	—	300
St. Stephen Walbrook, 1698. *Cl.*	1	35	—	76	47	—	—	—	158
* St. Thomas Southwark, 1704. *Cl.*	1	30	—	150	80	—	—	—	258
* Tower-Ward, Girls 1707. Boys 1709. *C.*	2	60	60	120	300	18	762	1416	
* Vintry-Ward 1710. *C.*	1	50	—	146	298	—	—	—	507
Wandsworth, *Surry*,	1	25	—	—	—	—	—	—	25
* Westminster French Charity-School, set up 1747. †	2	15	15	7	5	7	3	—	51
	24	528	286	2383	1495	549	1441		6682
Brought from Pag. 34	14	312	199	1281	760	570	502		3624
— from Page 35	27	554	370	2244	1355	259	1492		6274
— from Page 36	26	606	409	1693	1438	645	1348		6139
— from Page 37	18	427	311	1250	981	473	378		3820
— from Page 38	19	395	239	1044	959	269	480		3386
— from Page 39	25	692	298	2374	566	183	1044		5157
TOTAL	153	3514	2112	12269	7554	2948	6685		35082

† For the Inſtructing, Cloathing, Maintaining, and putting forth Apprentice poor Children deſcended of *French* Proteſtant Refugees, born in or near *London*, that have no Parochial Settlement here. This School is ſupported by Annual Subſcriptions and Voluntary Contributions; and the Children (being all taught to Read and Write *Engliſh*, equally as well as *French*) are hereby recommended to thoſe Maſters or Miſtreſſes, that have need of Servants capable of ſpeaking both Tongues fluently. —The School is kept in *Queen-ſtreet* by the *Seven-Dials*.

Boys at School	3514	5626	Total of Children at School.
Girls	2112		
Boys put out to Appren.	12269	20456	Total of Children put to Apprentiships and Services, or taken out by Friends; of which 782 are gone to Sea, out of 39 Schools.
To Services, &c.	7554		
Girls put out to Appren.	2948		
To Services, &c.	6685		

Note, *The* Trustees *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

The Number of Charity-Schools *in each County of* England *and* Wales; *with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:*

	Sch.	Boys.	Girls.
Anglesea	3	90	
Bedfordshire	34	345	57
Berkshire	59	807	140
Brecknockshire	5	251	47
Buckinghamshire	57	689	46
Cambridgeshire	36	673	124
Cardiganshire	2	10	
Carmarthenshire	12	721	4
Carnarvonshire	3	35	
Cheshire	17	124	66
Cornwall	13	72	34
Cumberland	6	360	30
Denbighshire	5	100	3
Derbyshire	18	274	51
Devonshire	41	678	285
Dorsetshire	13	127	69
Durham	10	176	80
Essex	37	638	178
Flintshire	1	60	
Glamorganshire	8	50	
Gloucestershire	166	910	190
Hampshire	30	841	214
Herefordshire	29	468	79
Hertfordshire	38	652	126
Huntingdonshire	25	282	80
Kent	62	968	314
Lancashire	21	311	31
Leicestershire	16	451	80
Carried forward	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnshire	91	1164	90
Merionethshire	2	40	25
Middlesex	29	410	222
Monmouthshire	9	204	80
Montgomeryshire	6	76	16
Norfolk	34	570	223
Northamptonshire	47	508	143
Northumberland	10	430	40
Nottinghamshire	30	252	28
Oxfordshire	23	366	106
Pembrokeshire	25	184	41
Radnorshire	3	60	
Rutlandshire	6	32	12
Shropshire	22	379	47
Somersetshire	93	982	92
Staffordshire	14	230	88
Suffolk	42	609	140
Surry	20	548	144
Sussex	23	516	60
Warwickshire	36	325	165
Westmoreland	1	16	10
Wiltshire	37	736	57
Worcestershire	38	612	100
Yorkshire	54	893	191
Brought forward	689	9825	1877
	1378	19650	3915

An Account of the Circulating Charity Schools in Wales, from Michaelmas 1751, to Michaelmas 1752.

	Schools.	No of Scholars.
Anglesea	19	889
Breconshire	3	110
Cardiganshire	10	653
Carmarthenshire	19	839
Carnarvonshire	17	913
Denbighshire	13	518
Flintshire	1	36
Glamorganshire	14	494
	96	4448
Merionethshire	7	283
Monmouthshire	10	394
Montgomeryshire	2	43
Pembrokeshire	14	526
Radnorshire	1	30
	34	1276
Brought over	96	4448
	130	5724

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language; and most of the Masters inſtruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

N. B. Some *English* Charity-Schools are included, ſet up of late for the Poor who did not underſtand *Welch*.

A Summary View of the Charity-Schools in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
At *London*, — — —	153	5514	2112
In other Parts of *South Britain*, — —	1329	19506	3915
Welsh Schools not included in the Liſt, pag. 41. —	130	5724	
In *North Britain*, by the Account publiſhed 1748.	134	5187	2618
In *IRELAND*, for teaching to Read and Write only.	168	2406	600
In Ditto, erected purſuant to his Majeſty's Charter, and encourag'd by his Royal Bounty of 1000 *l.* per Annum, for inſtructing, employing, and wholly maintaining the Children, excluſive of the *Dublin* Work-houſe School, — — —	55	1191	
Apprenticed, 833. to *Nov.* 1750.			
Total of *Schools* — — —	1949	37328	9245
		9245	
Boys and *Girls* now taught in thoſe *Schools* —		46573	

Note, Where the Number of Scholars have been ſignified to the Publiſher of this Account, without diſtinguiſhing the *Sexes*, they are put in the *Column* of *The Boys*.

The following PROPOSAL *having been made to the* SOCIETY *some Time ago, was reprinted by them, and recommended again to the Consideration of all the* Trustees *for* CHARITY SCHOOLS; *and distributed among those which are in and about* London.

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

AS to the Charity Schools, it must needs be acknowledged, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are established in most Parts of the Kingdom, it is much to be wished that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

IT is conceived, that if the Children educated in Charity Schools, were employed in some such Business as they are capable of, it would be no Hindrance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUP-

SUPPOSE *England* and *Wales* to contain *Ten thouſand* Pariſhes, and that but *Ten* Perſons in every Pariſh, one with another, were by ſome Method employ'd, who were perfectly idle before, then the whole number of Perſons ſo ſet to work would be *One Hundred thouſand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarſe Wool, Flax, or Hemp to be ſpun in the Charity Schools.

THE Spinning of coarſe Wool, Flax, or Hemp, is a Thing eaſily learnt, and the Waſte which will be always made by Beginners won't amount to much. And if it were poſſible ſo to contrive it, that the Parents of the Children might reap ſome Advantage from what is ſo earned, it would be a great Inducement for them to keep the Children to their Buſineſs; and if the Undertaking ſucceeded, it is to be hoped, that many good People would ſend in coarſe Materials to be work'd up for the Benefit of the School.

'TIS impoſſible to give minute and particular Directions for conducting this Undertaking, and therefore that muſt be left to the Managers, who will beſt judge what is neceſſary to be done; but till the School is very well got into ſome Method, the beſt way will moſt certainly be to keep the Buſineſs in a ſmall compaſs.

THO the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this is found impracticable, the Children ſhould be employ'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

MATHE-

November 16, 1750.

MATHEMATICAL SCHOOL in *Hatton Garden.*

MINUTE I. THE Truſtees of the Navigation School taking Notice, that it hath often happened, that the Parents or Friends of the Boys taught in this School, and qualified to be put out to Sea Service, have refuſed or prevented their being bound out Apprentice to ſuch Service, contrary to their own Agreement upon their Admittance into this School, to the Hindrance of this Charity, and the Publick Detriment; For preventing therefore ſuch Inconveniencies, as much as in the Truſtees of this School lies, it is to be wiſhed, that the Truſtees of the Charity Schools, at their next general Meeting, would be pleaſed to come to a Reſolution, that the Boys ſent from their reſpective Charity Schools to this School to be taught Navigation, ſhall receive no further Benefit from them, unleſs ſuch Boys ſhall be bound out Apprentice to Sea-Service at ſuch Time as the Truſtees of this School ſhall think them ſufficiently qualified in that Behalf.

The above Minute of the Truſtees of the Navigation School, having been laid before the Truſtees of the Charity Schools, at their General Meeting, the 7th of *February*, they came to the following Reſolution.

St Dunſtan's Queſt-Houſe, Feb. 7, 1750-1.

At a General Meeting of the Truſtees of the Charity Schools;

AGreed, to recommend it to the Truſtees of the Charity Schools, that for the future, the Boys who are ſent to the Navigation School in *Hatton Garden*, be bound Apprentice to the Sea Service only, and at ſuch Time as the Truſtees of the ſaid School ſhall judge them ſufficiently qualified. And in caſe any Boy ſhall refuſe to go to Sea, after he has learned Navigation, ſuch Boy ſhall then be deprived of the Money allotted by the Truſtees of the School to which he belongs, to put him Apprentice to any other Trade.

Which Reſolution, it is deſired may be complied with by the Truſtees of the ſeveral Schools who ſend Boys to the Navigation School.

MINUTE

MINUTE II. THE Master reported, that in Pursuance of the Order of the 16th of *November* last, he had computed the Number of Boys that had been received into this School within the Space of these seven Years last past, and the Number of those who have been bound out to Sea, and finds the Number to stand thus, there have been received into this School 130, and bound out to Sea 76 only; so that about 5 are gone to Sea to 9 taken in.

June 14. 1750.

At a Meeting of the Trustees of the Charity School of St *Giles in the Fields*;

ORdered, that for the future, if any Boy, who has had his Education in the Navigation School, shall refuse to be bound out to Sea-Service, such Lad shall not receive any Benefit from these Schools, and that the 2*l.* 2*s.* which the Trustees usually pay when Lads are bound out with the Consent and Approbation of the Trustees, be paid into the Hands of the Treasurer of the Navigation School, which this Board desires may be applied to the Benefit of such Children who shall be bound out to Sea Service from this School, in such Manner as the Trustees of the Navigation School shall please to direct.

The Trustees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are so sensible of the Use it may be to the Publick, to dispose of the Children under their Care, with regard to their* Genius *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England.

Proposal for employing Boys and Girls.

IT having been represented to the Trustees of the Charity-Schools in the Parish of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the said Trustees being heartily disposed to do all in their Power, to render their Charity Children useful to the Publick, and

and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Houshold-Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

Boys in *Husbandry*.

Girls in *Housewifry*.

N. B. *The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read* English; *and the Girls to read and write* English, *and to do Plain-Work.*

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. *do give and bequeath unto* G. H. *of* ——— *the Sum of* ——— *Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read*, &c. *in the Parish of* ——— *in the City of* ——— *or in the County of* ——— *for the Use of the said School.*

N°. III.

A CATALOGUE OF THE BOOKS

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Nonpareil Character ſingle in 12mo.		1	10
The ſame, — with Common Prayer and Pſalms		2	5
The *Cambridge* Bible — Large Paper Nonpareil ſingle		2	4
The ſame — Small Paper Nonpareil ſingle		1	10
The ſame — with Common Prayer and Pſalms		2	8
The *Welch* Bible with Common Prayer and Pſalms		3	6
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Common

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Directions for a devout and decent Behaviour in the Publick Worship of God, and for the proper Use of the Book of Common Prayer	1½	8	
The same in *French*	1½	8	
Cautions and Directions for the Performance of the Publick Worship of God, as appointed by the Church	½	6	
Bp. *Beveridge's* Sermon on the Common Prayer	0½	19	
Earnest Exhortation to Housekeepers to set up the Worship of God in their Families, with daily Prayers for Morning and Evening	1	5	
The necessary Duty of Family Prayer	1	5	
Bishop *Gibson's* Family Devotion	2½	17	
Sinfulness of Neglecting and Profaning the Lord's Day	1	6	6
Excellent Use of Psalmody, with a Course of Singing Psalms	1	6	6
Morning and Evening Prayers for Families and private Persons	1½	10	
The Christian's Daily Devotion, with Directions how to walk with God all the Day long	1	5	
Dr *Woodward's* Earnest Persuasive to the serious Observance of the Lord's Day	0	4	6
The Devout Psalmodist	1½	12	6
The Sin and Danger of Neglecting the Publick Service of the Church, plainly set forth; and the common Pretences for such Neglect considered, and their Weakness exposed	3	20	

On the Catechism.

Church Catechism broke into short Questions, with Prayers for the Use of the Charity Schools	1½	8	
The same in *Welch*	1½	8	
The Principles of Religion explained and proved from the Scriptures; by way of Question and Answer, by Bp. *Greene*	3	20	
Bp. *Kennet's* Christian Scholar	0½	19	
An Exercise explaining the Nature of Confirmation	1½	12	

	Single.	Hundd.	
	d.	s.	d.
Paſtoral Advice to Young Perſons, in order to their being Confirmed by the Biſhop	1½	12	6
Paſtoral Advice after Confirmation	1	6	
Serious Addreſs to Godfathers and Godmothers, ſhewing their Duty, and the Excellency of the Inſtitution	1½	8	
Leſſons for Children, Hiſtorical and Practical; being an Introduction to Spelling and Reading. To which are added, Prayers, Collects, and Graces. By the Rev. Mr *Fox*, of *Reading*	3	20	
Wall's Conference about Infant-Baptiſm	2½	18	
An Account of the Chief Truths of the Chriſtian Religion, explained to the meaneſt Capacity, by Way of Queſtion and Anſwer	1	5	
The Excellent Daughter, a Sermon	2½	19	
An Expoſition of the Church Catechiſm: by Way of Queſtion and Anſwer. Confirmed by Scripture Proofs, and adapted to the meaneſt Capacity. In *Engliſh* and *Welſh*	3½	25	

The Holy Communion.

Archbiſhop *Tillotſon*'s Perſwaſive to frequent Communion	2½	19	
Bp. *Fleetwood*'s Reaſonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	11	12	6
The Sacrament of the Lord's Supper explained to the meaneſt Capacity, in a Dialogue between a Miniſter and his Pariſhioner, with Prayers proper for the Occaſion	2½	18	
Addiſon's Exhortation to the Holy Communion, with the Nature of the Preparation for it	1	6	
Anſwer to Exceuſes for not coming to the Holy Communion	2½	19	
Prayers before, at, and after Receiving the Sacrament	4½	35	
A Companion to the Altar	2½	21	
A Friendly Call to the Holy Communion, wherein is ſhewn to the meaneſt Capacity the Nature and End of the Lord's Supper, with a particular Addreſs to Servants. To which are added, Prayers, Meditations, *&c.*	6	44	

Chriſtian Doctrine *and* Practice.

Paſtoral Letter from a Miniſter to his Pariſhioners, or an earneſt Exhortation to the Care of their Souls	½	5	

Paſtoral

	Single.	Hund.
	d.	s. d.
Pastoral Advices and Directions, in order to a Virtuous Life here, and Eternal Happiness hereafter	1½	9
Meditations and Prayers for Sick Persons, by Dr *Stanhope*,	3	20
Bp. *Gibson*'s Serious Advice to Persons lately recovered from Sickness	½	6 6
——— Exhortation to a serious Reformation of Life and Manners, written in the Time of the late Rebellion	½	6 6
The Christian Monitor	2½	19
The same — Larger Letter,	3	25
The Christian's Way to Heaven; or what he must do to be Saved	½	5
Conditions of obtaining Salvation by *Jesus Christ*, by Way of Question and Answer	1½	8
Bp. *Kidder* concerning Sins of Infirmity and Wilful Sins	1½	8
Dr *Lucas*'s Influence of Conversation	1½	9
A Regular Method of Governing a Family, or bringing up Children and Servants in the Service of God	1½	10
The Way of living in a Method, and by Rule; or a regular Way of employing our Time	½	5
Single Sermons before the Society for Propagation of the Gospel	4½	
Ditto, before the Societies for Reformation of Manners	4½	
Archbishop of *Tuam*'s Catholick Christianity: or, an Essay towards lessening the Number of Controversies among Christians	3	
——his Essay towards making the Knowledge of Religion easy to the meanest Capacity	1½	12
An earnest and affectionate Address to the People called *Methodists*	2	12
Bp. *Gibson*'s Caution against Enthusiasm	1	6 6
A Letter from the Lord Bishop of *London*, to the Clergy and People of *London* and *Westminster*, on Occasion of the late Earthquakes	½	5
A Sermon at the Funeral of the late Earl of *Rochester*, by the Rev. Mr *Parsons*, 1680.	2	12
The Miracles of *Jesus* vindicated. In Four Parts	9	
Letters of Religion between *Theophilus* and *Eugenio*. In Three Parts	10	75
Dr *Tillotson*'s Letter to Mr *Nicolas Hunt* of *Canterbury*, who died of a Cancer in 1687.	½	3 6
Bp. *Gibson*'s Trust in God, the best Remedy against Fears of all Kinds	1	6 6

	Single.	Hund.
	s. d.	s. d.
Serious Exhortations, To the Obſervance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Uſe of God's holy Name, and Family Prayer; with Prayers for Families	3	20
Inſtructions for the Poor; ſhewing God's Goodneſs and Love to them, and how much it is their Duty and Intereſt to ſerve and pleaſe Him. By the Rev. Mr *Green*	3	20
Rev. Mr *Bacon*'s Six Sermons — Two preached to a Congregation of Black Slaves in *Maryland* — And Four to their Maſters and Miſtreſſes, on the indiſpenſible Duty of Inſtructing their Slaves in the Knowledge and Fear of God—	9	

Concerning Particular Duties.

Biſhop *Beveridge* on the Nature and Neceſſity of Reſtitution	1½	10
The Huſbandman's Manual: Directing him to improve the ſeveral Actions of his Calling to the Glory of God, and the Benefit of his own Soul	1½	12
A Preſent for Servants, from their Maſters, Miſtreſſes, or other Friends. With proper Prayers	2½	17
The Soldier's Monitor	2½	17
The Seaman's Monitor	2½	17
Advice to Grand Juries, Conſtables, and Church-Wardens — Admonitions and Cautions to diſcharged Debtors, by the Rev. Mr *Drew*	1½	10
Motives and Encouragements to bear Afflictions patiently —	1½	10
Biſhop *Gibſon*'s Two Letters concerning the Inſtruction of Negroes in the Chriſtian Faith	½	5
Bp. *Bull*'s Companion to Candidates for Holy Orders	4	28
The Duty of paying Cuſtom, and the Sinfulneſs of Importing Goods clandeſtinely, and of Buying Goods ſo Imported	4½	36
The Duty of Reproof	1½	10
Duty and Pleaſure of Praiſe and Thankſgiving, by the Rev. Mr *Scougal*	1½	10
A Caution againſt Ill Company, by the Rev. Mr *Ellesby* —	1	6 6
A Friendly Letter to a Patient juſt admitted into an Infirmary. With a Supplement, calculated for General Uſe. By *James Stonhouſe*, M. D.	1½	10
	3½	25

Common Vices.

	Single.	Hund.	
	s.	s.	d.
Bishop *Fleetwood* against Swearing	1½	10	6
Bishop *Gibson*'s Admonition against Profane and Common Swearing	1	6	6
Earnest Dissuasive from Intemperance in Meats and Drinks: To which is added, An Appendix, with a View more particularly to Spirituous Liquors	2	13	
Evil and Danger of Lukewarmness in Religion	1	6	6
Dr *Woodward*'s Kind Caution to Profane Swearers	½	4	
Dr *Wells* against Swearing	1	6	6
Dr *Woodward* on the grievous Scandal of profane Language in Conversation	¾	5	
Baseness and Perniciousness of the Sin of Slandering and Backbiting	1	6	
Dissuasive from Gaming	¾	5	
Dissuasive from the Sin of Drunkenness	¾	5	
An Exhortation to Chastity	¾	5	
An Exercise against Lying, by Question and Answer	½	4	
A Dissuasive from Perjury, and Subornation of Perjury	1½	10	
Dr *Hales*'s Friendly Admonition to the Drinkers of Gin, Brandy, and other Spirituous Liquors: which are so destructive of the Industry, Morals, Health, and Lives of the People. A new Edition, with Additions, and an Appendix	1½	10	
A Dissuasive from Stealing. By the Rev. Mr *White* of *Holton*	2	12	
A Sermon on Self-Murder	1½	10	
An earnest and affectionate Address to the Common People of *England*, concerning their usual Recreations on Shrove *Tuesday*			2

Charity-Schools, Work-Houses, *and* Hospitals.

Methods used for erecting Charity Schools	3	6	6
Sermons and Accounts of Charity Schools in 4to.	9		
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	1½	10	
Bishop *Gibson*'s Directions to the Masters and Mistresses of the Charity Schools	1	6	
Prayers for the Use of Charity Schools	½	3	6
Prayers for Apprentices going out of Charity Schools to Trades or Services	½	3	6

Account

	Single. d.	Hund^{d}. s.	d.
Account of Work-houſes for Employing and Maintaining the Poor; ſetting forth their Uſefulneſs to the Publick, the Rules by which they are governed, *&c.*	1 2		
A Prayer proper to be uſed in Work-houſes	— ½	1	6
Rules and Orders for the better Government of Charity-Schools	— ½	4	6
Dr *Alured Clarke*'s Sermon at *Winchester* before the Governors of the County Hoſpital for Sick and Lame, *&c. Oct.* 28. 1736. with a Collection of Papers relating to the Erecting and Governing of the ſaid Hoſpital	4½		

Againſt Popery.

Archbp. *Tillotſon* concerning the Hazard of being Saved in the Church of *Rome*	3	20	
—— Diſcourſe againſt Tranſubſtantiation	2	14	
St *Paul*'s Deſcription of his own Religion	3	20	
A Short Refutation of the Principal Errors of the Church of *Rome*; by Way of Queſtion and Anſwer	2	12	6
A Dialogue between a *Proteſtant Miniſter* and a *Popiſh Prieſt*, proving the Church of *England* to be a ſound Part of the Catholick Church	2½	18	
Queſtions and Anſwers concerning the Two Religions, that of the Church of *England*, and that of *Rome*	1½	8	
—— The ſame in *French*	1½		
A ſhort Account of the Lives and Sufferings of ſeveral godly Perſons, who died in *England* for the Sake of the Goſpel, under the Reigns of King *Henry* VIII. and Queen *Mary*	5		
A Seaſonable Caveat againſt Popery: or, an Eſſay on the Merchandiſe of Slaves and Souls of Men; with an Application to the Church of *Rome*	4		
Archbiſhop of *Tuam*'s Charitable Addreſs to all that are of the Communion of the Church of *Rome*	5		
A View of the Articles of the *Proteſtant* and *Popiſh* Faith, printed on one Side of a Sheet of Royal Paper; proper to be framed	1	7	6
—— The ſame in *8vo.*	1	6	6
The Plauſible Arguments of a *Romiſh Prieſt* from Scripture and Antiquity, anſwered by an *Engliſh* Proteſtant. In Two Parts	4	25	

	Single. d.	Hundd. s.	d.
A ſincere Chriſtian and Convert from the Church of *Rome*, exemplified in the Life of *Daniel Herley*, a poor *Iriſh* Peaſant. By the late Archbiſhop of *Tuam*	2½	19	
A Defence of the Communion Office and Catechiſm of the Church of *England* from the falſe and groundleſs Charge of their favouring the Doctrine of *Tranſubſtantiation*. By the Rev. Mr *Lewis*	3	20	
A Proteſtant Catechiſm, ſhewing the principal Errors of the Church of *Rome*	1	6	6
A Diſſwaſive from Popery: Being a Letter to a Lady to preſerve her from Apoſtaſy from the Communion of the Church of *England*. By Dr *Horneck*	2½	17	
Popery always the ſame: Exemplified in an Account of the Perſecution now carrying on againſt the Proteſtants in the South of *France*	8		
A Proteſtant's Reaſons why he cannot turn Papiſt: Being a full Anſwer, Paragraph by Paragraph, to a Paper induſtriouſly diſperſed, called a Roman Catholick's Reaſons, why he cannot conform to the Proteſtant Religion. The Second Edition	3	18	
Biſhop *Gibſon*'s Danger and Miſchiefs of Popery		1	6 6

The following Books and Tracts are at present out of Print.

DR *Bray*'s Baptismal Covenant, *&c.* Price 1*s.* in Quires.
Dr *Maplitoft*'s Principles and Duties of the Christian Religion. Price 2*s.* in Quires.
—— Collection of Forms of Prayer for the Use of Families and private Persons; with a plain Account of the Lord's Supper. Price 4*d.* in Quires.
Turner's Spelling-Book. Price 6*d.* in Quires.
The Mother's Legacy to her unborn Child. Price 2½*d.* in Quires.
The Great Duty of Catechising. Price 3*d.* or 20*s.* a Hundred
Several hundred Texts of Scripture, proving our Lord Jesus Christ is the Most High God. Price 4*d.* or 28*s.* a Hundred.
Bp. of *Sodor* and *Man*'s true Christian Method of Educating the Children both of Rich and Poor. Price 1½*d.* or 9*s.* a Hundred.
Bishop *Bradford*'s Discourse concerning Baptismal and Spiritual Regeneration. Price 1½*d.* or 10*s.* a Hundred.
The Publick Housekeeper's Monitor; setting forth their Duty, and exhorting them to regard the Welfare of their own Souls. Price 1½*d.* or 10*s.* a Hundred.
The Advantage of *Employing the Poor in Useful Labour*, and Mischief of Idleness, or ill-judged Business, by Mr *Johnston*, of *Beverley*. Price 2½*d.* or 17*s.* a Hundred.
A Discourse concerning the Laws Ecclesiastical and Civil, made against Hereticks by Popes, Emperors, Kings, and Councils. Price 1*s.*
An Impartial Examination and full Confutation of Mr *Woolston*'s pretended Rabbi. Price 1½*d.* or 12*s.* 6*d.* a Hundred.
Serious Considerations calmly proposed to the Promoters of Infidelity, *&c.* Price ½*d.* or 5*s.* a Hundred.
The Great Work of our Redemption by *Jesus Christ*, &c. Price 6*d.*
Oath of a Constable. Price ½*d.* or 3*s.* 6*d.* a Hundred.
Address to Officers and Seamen in the Royal Navy. Price ½*d.* or 5*s.* a Hundred.
A Kind Caution to Watermen. Price ½*d.* or 5*s.* a Hundred.
Brief Scheme of Parochial Government. Price 2*d.* or 10*s.* a Hundred.
Conduct of the Stage considered. Price 6*d.*

[redacted]

N° IV.

SOME ACCOUNT OF THE *Protestant Mission to* EAST-INDIA, In the Years 1751 and 1752.

THE Society have, since their last Anniversary Account, received by the *Warwick*, Letters from their own Missionaries, together with their Journals; as also one from the *Danish* at *Tranquebar*.

Mission at *Madras*.

Those from the Reverend Messieurs *Fabricius* and *Breithaupt* at *Madras*, thankfully acknowledged their having (by the safe Arrival of the *Scarborough*) their usual Presents and Salaries from the Society; but lament that their own Letters in 1749 and 1750, should have miscarried by the *Elizabeth*'s losing of her Passage, as did their Duplicates of them, by being on board of the *Danish* Ship, which foundered at Sea.

That, as to the State of their Mission, it "continued "still in the same low and distressed Circumstances it was "brought

" brought into by the Calamities of the late War, so that " they were under the Necessity of performing divine " Service, of keeping their Schools, and of carrying on " all other Affairs in little private Houses separately, till " the Orders they were daily expected from the Honour- " able *East-India* Company, should arrive, and bring a " favourable Answer to their Applications, of which " they had conceived the greater Hopes from the Death " of the *Popish Armenian*, Mr *Peter Huscan*, who had, " by a Protest made the Year before, put in his private " Claim to the *French* Church at *Hooghly*." But for further Particulars they refer to their Journals, which sets forth, that "the Numbers added to their Congregations " in the Year 1751, were 57, viz.

To the *Tamulian* — 41
Portuguese — 16
In all — 57

—" That, notwithstanding all Difficulties and Sufferings, they did and would, by the Grace of GOD, persevere in a diligent and faithful discharge of their Duty, " not only at *Home* but *Abroad*, so as to lose no Opportunity, either of preaching the Gospel to the *Heathen*, " or of visiting their *Protestant* Brethren in the adjacent " Parts, in order to awaken them to a due Care for the " Salvation of their own Souls, by avoiding the fatal " Corruptions and Superstitions of *Popery*, by living as " becometh the *Gospel of Christ*, and standing fast in the " Truth, Faith, and Promises of their *heavenly Calling*, " as recorded in the holy Scriptures."

" That with this View Mr *Fabricius* had lately made a " Visit to *Pulicatt*, a *Dutch* Settlement, where he had " met with the kindest Reception, and good Success in " his Ministry, upon his being thither for Refuge, when " *Madras* was taken and plundered by the *French*; and " whence both he and his People had been ever since re-

" ceiving

ceiving fresh Instances of Charity and Liberality, according to the Zeal and Ability of its Inhabitants."

They conclude their Letters with fervent Prayers to GOD for his Blessing both on the Designs and Members of the Society; and with expressing the most grateful Sense of the Concern and Kindness, that have been shewn for them at all Times, and in all their Affairs.

Mission at *Cudalore*.

As to the Society's Mission at *Cudalore*, the Reverend Messieurs *Kierhander* and *Hutteman*, (under whose Care it is) have favoured them with the following Account of its State, and their own Conduct in their joint Letters and Journal; that "GOD had blessed them with an Increase of 126 "Souls to their Congregations in the Year 1751, *viz.*

"To the *Tamulian* — 83 Adult Persons (one of whom was a Priest)
— 15 Children from the *Heathen*; as also with
10 Adults, and
6 Children from the *Roman Catholics*.
"To the *Portuguese* 14 Adults, and
6 Children.
In all — 126

They further inform the Society, that "they have 33 "Children instructed and educated in their *Tamulian* "School, as likewise 13 in the *Portuguese*; of which "Numbers 22 are entirely maintained: and that (upon "considering how useful it may be to keep a *Tamulian* "Catechist and Schoolmaster constantly residing in one or "other of those Places in the Country, where many of "their *Christians* dwell) they had agreed to do it, so soon "as Benefactions should come in to enable them, if they "could meet with a proper Person; however, they had, "in the mean Time, resolved to set the Children in

" their Schools to Work every Afternoon, though they " could at preſent find no other Employment for them " than to knit Stockings." —That " beſides the *Tamulian* " and *Portugueſe* Sermons every *Sunday*, they preach one " in *Engliſh* for the Benefit of thoſe *Caffrey* Boys they " mentioned in their laſt; who make an extraordinary " Proficiency not only in that *Language*, but in *Chriſtian* " *Knowledge*." —That " the Governor was ſo much pleaſed " therewith, as to have given two (that had been Bap- " tized, and were almoſt fit for Service) another Year's " Liberty to remain in the School for the perfecting their " Education." —That " this Sermon was of further Uſe, " as being frequented by others, who underſtand *Engliſh* " better than *Portugueſe*."

They then go on to aſſure the Society, that " they will, " by GOD's Grace, and as much as lieth in them, apply " themſelves wholly to the Work of their Miniſtry and Miſ- " ſion; and alſo live with all poſſible Frugality; tho' the " Troubles in thoſe Countries had occaſioned ſuch a Scar- " city and Dearth, that their Salaries at that Time were " not ſufficient for their Maintenance: and they were " obliged to make a little monthly Addition to them out " of the common Fund; but they truſt to ſome late graci- " ous Interpoſals of divine Providence, that their Affairs, " both ſpiritual and temporal, will ſoon take a happier " Turn, as well for the *Company*, as the Miſſion." —They conclude their Letters with the grateful Acknowledgement of the Favours they receive from the Society, and with earneſt Prayers for their Proſperity in all Things.

Miſſion at *Tranquebar*.

In regard to the *Daniſh* Proteſtant Miſſion at *Tranque-* *bar* the Society can only add, that they have had but one Letter this Year from its Reverend Miſſionaries; it is dated the 13th of *January*, 1752, and gives them the Pleaſure of hearing that " they enjoy their Health: and " had continued to preach the Goſpel with Succeſs, both " among *Heathen* and *Chriſtians*, through the Bleſſing of " GOD; who, (notwithſtanding he had viſited the Coun-

" try around them with his Judgements of War, and a " Scarcity of Corn) did yet by these very Means open a " Door for them to go into such Parts of it, as they " could not before, without Fear and Danger."—That " for their Encouragement herein, a *German* Nobleman " among the *Dutch* at *Bengal*, had made them a Present of " 200 Rupees."

To all the Letters abovementioned Answers have been returned, and the Society have sent their usual Presents, with Supplies of necessary Stores, and such Remittances in Silver, as their own Fund, and foreign Benefactions would afford. These went Freight-free, by the continued Favour of the Honourable Court of Directors in the *East-India* Company; who are hereby desired to accept the sincere Thanks of the Society, in public Testimony of their Gratitude, not only for their many past good Offices; but more particularly for the Orders they were pleased to dispatch to their several Governors and Councils in favour of their Mission; which the Society doubt not have been carried into Execution, to the strengthening and encreasing the *English* and *Protestant* Interest in that Part of the World; though by what Disappointment we know not, there came none of the Letters they had impatiently expected from their Missionaries by the *East-India* Ships lately arrived.

A SUPPLEMENT.

SINCE the drawing up of the foregoing Account, the *Society* have received by the *Admiral Vernon*, Capt. *Edmund Cooke*, the Letters and Journals they had been long expecting from their several Miſſions: and in them (particularly from that at *Madras*) Intelligences of ſuch good Purport, that they think themſelves obliged to communicate them forthwith to their Members, their Benefactors, and the World, by Way of a SUPPLEMENT thereunto, as well as of Excuſe for themſelves in not publiſhing ſooner (as they uſed to do) what they have to ſay in Relation to their other Affairs, and Proceedings laſt Year.

Miſſion at *Madras*.

The joint Letter they have from the Reverend Meſſrs *Fabricius* and *Breithaupt* at *Madras*, is dated *February* 20, 1753, and brings Advice, "that, through a good Pro-"vidence, they had received ſafely the *Letters*, *Silver*, and "other Things that were ſent for them, and conſigned "to the Honourable *Thomas Saunders*, Eſq; Governor of "*Fort St George*, in *January*, 1752; for which Bleſſing "and Favours they expreſs the higheſt Gratitude to Al-"mighty GOD, as well as to the *Society*, and their other "Benefactors, both in *England* and *Germany*."—They then go on "to praiſe the Truth and Mercy of the moſt High, "in not forſaking them in the Extremities of their Diſ-"treſs and Miſery; nor diſappointing them in the Confi-"dence they had repoſed in Him, through a long Ex-"pectation of his Help; ſince he had bleſſed with Suc-"ceſs the *Memorial* which the Society had preſented long "ago in their Favour to the Honourable Court of Di-"rectors of the *Eaſt-India* Company; who had ſince "ſhewn themſelves ſo well inclined to the Miſſion, as to "ſend their expreſs Orders to the Governor and Coun-"cil of *Fort St George* to carry into Execution a Decree "made three Years ago by the Government of *Fort St*

" *David*; by which Decree it was adjudged, that the " *Church, House*, &c. at *Worpery* in *Madras*, but belonging " to the *Popish Mission* at *Pondichery*, should be confiscated; and given to the *English Protestant* Missionaries " there, as was done on the 24th of last *November*. Nor " was this all, for by the same Orders, they were also " to receive so generous and Christian a Charity from the " Honourable Company, as 500 Pagodas, which were " paid to them on the 6th of *January*, by the Governor." They then remark, from a Variety of Circumstances thro' this whole Affair (as related in their *Journal*) " that they " had very singular and remarkable, nay, almost marvellous Proofs of the divine Interposition and Goodness " towards them." After which, they " request it, as " their chiefest Desire, and most humble Petition, that " the Society would be pleased to convey their heartiest " Thanks in the propereſt and best Way to the Honourable Court of *Directors*; and to assure them, at the " same Time, that the *Missionaries* shall never cease to beseech the *Lord* in their most devout Supplications, (both " privately, and jointly with their Flock of *Protestant* " Converts) that He would reward their personal good " Deeds, as well as prosper their Governments, Settlements, and all their Affairs; whether at Home or Abroad:" Nay, to " assure them likewise, that what " they have already done (towards promoting the Designs " and Success of that *Protestant* Mission, and consequently, towards manifesting the Glory of GOD, and the " *Gospel* of his *Son* to *Heathen* and *Papist*, in those Countries) shall never be forgotten by themselves:" And further, " that they hope it will be spoken of as a *Memorial* " to their Honour among all true *Christians*, and *Protestant* Churches; who will, no doubt, look upon the *Administration* of this *Service*, and their *liberal Distribution*, " as not only *supplying* the present *Wants of the Saints*, but *abounding* also (as it ought to be) by *many Thanksgivings* " unto GOD; because the Fruits thereof may remain " from Generation to Generation: and its *Seeds* grow and " multiply,

" multiply, if GOD do but give his Bleſſing of Increaſe " to this their Plantation, as they pray, and believe he " will do to the End of the World." ——After this, they inform the Society, that " beſides the Benevolence of " the *Eaſt India* Company, and the other large Remit- " tances they have received from *Europe*, they have met " with frequent Reliefs in their Neceſſities and Diſtreſſes " from unexpected, and almoſt unknown Benefactors, in " thoſe Parts: As for Inſtance, when they had ſcarce " Bread to eat, and to feed their poor Family with, Capt. " *Bulkeley Hope*, and his Father in Law, ſent them 30 " Rupees from *Bengal*, which were ſoon followed by a " liberal Preſent of 100 Pagodas, paid them by Mr *Good-* " *win*, an *Engliſh* Gentleman at *Madras*, but in the Name " of an unknown Benefactor at *Bengal* alſo." From which gracious Diſpenſations of Providence, they have their own Experience, as well as Scripture to confirm them in this Truth, that their *Sufficiency* is, and will be of GOD, ſo long as they *approve* themſelves as his Miniſters, and Preachers of his Word, in *Chriſtian* Faith and Patience through all their Labours, Trials and Afflictions. By his *Grace* it is, that they have learned with St *Paul* in *whatſoever State they are, therewith to be content*: and to *know*, both how to *ſuffer Need*, and to *abound*; and now they do *abound*, to manage what they have with the moſt careful Prudence and Œconomy; the more ſo, that they may be no longer *burdenſome* to the *Fund* of the Society by any Increaſe to their own Salaries; which of late they have been forced to make, by reaſon Things have never, ſince the Reſtitution of *Madras*, come to their former Cheapneſs; nay, " all Proviſions ſtill continue exceſſively dear, and " are likely to do ſo, as long as the War and Troubles " laſt in the Country around them. That it is their chief " Concern and Buſineſs at preſent, ſince their Removal to *Woopery*, to repair the great Damages they have ſuffer- " ed by ſome late Storms, and to build Houſes there for " their *Catechiſts* and *Schoolmaſters*, with Rooms for their " *Schools*, that they may again enjoy all neceſſary and con- " venient Accommodations for carrying on the Work of

" their

" their Mission. — How for the Stock they have in Hand, " will enable them to do this, they cannot say; but resolve " for their own and the Benefactors Satisfaction, to keep " an exact and particular Account of their Disbursements, " and to transmit a Copy of it as the Year's End to the " Society." They then conclude this long Letter, with " giving Glory, Praise and Thanksgiving to GOD, and " with Prayers to him, that he would be pleased to restore " Peace to that Country: and to bless abundantly the " Christian Vineyard there, which He may with Truth " and Propriety be said to have planted, and preserved " with his own right Hand. — Unto GOD's gracious Mercy " and Protection they then commit themselves in sure and " certain Hope, that the *Light* of his *Countenance* will not " only *shine* upon them, but that the *Persons* and *Works* " of the *Society* will be *with Him*, so as to have his *Blessing* " and Prosperity every where, and in all their Designs to " enlarge his *Kingdom* and advance his *Glory*, by promot- " ing CHRISTIAN *Knowledge* and Practice, wherever " they can throughout the World."

Such is and has been for some Time the general State of the Mission at *Madras*, which the *Journal* of the Missionaries also shews in several Particulars, and remarkable Providences. For instance, they wisely and religiously observe, " how the Judgements of *War*, and the Tri- " umphs of their *Popish Enemies*, (even to the Desolation " of their Place and Sanctuary) had been both the Occa- " sion and the Motive of *Orders* from the Honourable " *Directors* of the *East-India* Company to their *Governor* " and *Council* there, not to permit henceforward any *Pa-* " *pists* or *Armenians* to dwell in the *White-Town*: and not " only so, but to break down to the Ground the great " and magnificent Church, which the *French Missionaries* " had formerly built in it at *Wesperry*, and which had been " confiscated in 1749, upon the Evacuation of *Fort St* " *George*: however, the latter of these Orders was hap- " pily prevented from being carried into Execution. — But " how? — why, by the *Protest* abovementioned that was

" made

made by a *Popish Armenian*, PETER HUSTAN, who claimed it as his own private Property, and as erected at his own Expence, not for the *French Mission*, but for saying Masses for his Soul, and the Interment of his own Corps.—Accordingly, when he died he was buried there; and upon this Pretence the *Popish Priests* had kept Possession of it ever since. Now the Consequence of this Delay was, that in the mean Time there came a second and peremptory Order from the *Directors* to confirm what had been before decreed by their Government at *Fort St David*, so far as they had Power; and to assign this very Church, and the Houses of the *French* Missionaries, to the *English*; as also to pay to them, at such Times as they should see proper, the Sum of 500 Pagodas, by Way of Indemnity for what they had suffered in the War, and as a further Benevolence towards *relieving* their present Distresses, and the thorough Re-establishment of their Mission.—However, thro' some necessary Impediments this was not done, although the *Governor* and *Council* there had all along shewn a sincere Inclination and Desire to serve them.—But it seems the *French* Missionaries at *Pondichery*, upon hearing this News, renewed their Claim upon *Peter Hustan*'s Title, and got a fresh *Remonstrance* to be presented, full of Artifices and Falsities against the clear Testimony of Truth and Facts.—Whilst this Affair was depending, it pleased GOD, in the Beginning of last *November*, to visit *Madras* with so terrible a Storm of Lightning and Thunder, of Wind and Rain, and this followed by an Inundation, that the Houses and Buildings the Missionaries then lived in, were destroyed, and nothing left to preserve even their Lives, but a little Part of their *Portuguese* School-room, which also having but a bad Foundation, they fled as soon as they could safely with their Bedding and Chests to Capt. *Schrimshaw*'s House, who *received*, *lodged*, and *entertained* them both courteously and hospitably; having indeed at all Times approved himself their *very good Friend*, as two of his Children had been their Scholars in the *Portuguese* and

English

" *English* School. In this Distress, (without a Place of " their own where to lay their Heads) Mr *Fabricius* wait- " ed upon the *Governor* and *Council* of *Fort St George* with " a Representation of their Case, and a Petition for As- " sistance; which moved their Compassion, and determined " them to come to an immediate and unanimous Resolu- " tion of paying at once the whole Sum of 500 Pagodas, " which the Company had ordered; and not only so, but " soon after dismissed the *French* REMONSTRANCE, as " groundless and vexatious, and sent their Secretary, Mr " *Bourchier*, to put them into actual and rightful Posses- " sion of the Churches and Houses at *Woepery*, as he did " on the 24th of *November*. Accordingly they removed " thither on the 27th, and on the *Sunday* following (*De-* " *cember* 4) they assembled their whole Number, and per- " formed Divine Service in the Church; consecrating, as " it were anew, by Hymns of Praise and Thanksgiving " as well as by Prayer, to the GOD of their Life, their " *Defender*, their *Worship*, and the *Lifter up of their Heads*, " at the most critical Conjunctures, by making even " *Storms* and *Tempests* to *fulfil his Will and Pleasure*, and " *to work together for* their *Good*, in forwarding their Re- " moval to an excellent Church, and most commodious " Habitations, which they could call their own, under " the Grant and Favour of the *East-India* Company; after " having been forced to live so long in hired Houses, so " ill conditioned, and in so low a Situation, that their " lower Rooms, having only Brick Floors, were in the " rainy Months always so moist and wet, that they could " scarce preserve their Books, Papers, and other Things, " from Mouldiness and Rotting; and as to their Place of " Public Worship on *Sundays*, it was nothing better than " a *Varanda*, or Shed, exposed to the *Rain* and *Wind*; " and so little, that half of the Congregation were oblig- " ed to sit, without covering, in the open Air.——The " Storm lasted more or less for several Days: and in this " Storm it was that the *Colchester* lost her Masts, and was " in the utmost Peril of Shipwreck, before she could " get into *Fort St David*, so that she missed her Passage

" home,

" home, which occaſioned the Delay of their Diſpatches " to the Society." —— Their *Journal* concludes with an Account of their *Congregations* and *Schools*, which makes " the Increaſe of the former to have been 23 Souls, *viz.* " 14 *Heathen* and 9 *Papiſts* in the laſt Year from *Septem-* " *ber* 1751, to the End of the ſame Month in 1752: " and as to the Number of *Children* in their *Schools*, they " had maintained 20 (beſides the Inſtructing of others) " at the Expence of the *Miſſion-Fund* in Cloaths, Vic- " tuals, &c."

Governor of *Fort St George.*

Along with theſe Diſpatches from their own Miſſiona- ries the Society had the Honour of a moſt obliging Let- ter, (dated *September* 29, 1752) from *Thomas Saunders*, Eſq; Governor of *Fort St George*, to aſſure them, " That he " ſhould always have the moſt proper Regard for the " Welfare of their Miſſion, and contribute thereunto by " any Service within his Power: and even to deſire them " to favour him at all Times with their Commands." — Of which Regard and Readineſs to ſerve them he has ſince given the moſt convincing Proofs, not only by what he has done in the public Adminiſtration of his Govern- ment, and in perſonal Civilities to their Miſſionaries, but likewiſe by the real Chriſtian Zeal he profeſſes and ma- nifeſts on every Occaſion to the good Deſign of the *Miſ- ſion* itſelf; for the which he is hereby deſired to accept their public Thanks, together with their Wiſhes and Prayers for the Continuance of his Health, and of that Proſperity he has hitherto had in every Undertaking for *promoting Chriſtian Knowledge*; or for advancing the Inte- reſt of the *Eaſt-India* Company in all Affairs under his Direction and Management.

Miſſion at *Cudulore.*

The ſame Ship (the *Admiral Vernon*, Captain *Cooke*) brought joint Letters and Journals of different Dates from the Reverend Meſſrs *Kiernander* and *Hutteman*, Miſſiona- ries at *Cudulore*, which inform the Society, " That they " proceeded, by the Grace of God, in the Work of their " Miniſtry, as well as they had reaſon to expect; conſi- " dering

" dering the Wars and Troubles, that were all around
" them; which, though very ſucceſsful upon the Whole
" to the *Nabob*, with whom the *Engliſh* were in Alliance,
" had nevertheleſs opened an Inroad to the *Marattees*; a
" People who live on Booty and Plunder: and being
" mounted on ſwift Horſes, can fly here and there, as
" they pleaſe, without ever coming to any ſet Engage-
" ment; by which means they do incredible Miſchief to
" the Inhabitants of the Country, though without reſpect
" of Perſons, or any regard to ſuch as were Friends or
" Foes, as Auxiliaries to one another.—That one of the
" worſt Effects from theſe Calamities, they themſelves
" had to complain of, was, that they are thereby prevent-
" ed, not only from making Proſelytes, but alſo from
" taking the Care they wiſh to do, of that Part of their
" *Chriſtian* Flock, which are diſperſed in Country Villa-
" ges, by going to and fro among them as they uſed to
" do: nor were they yet in Circumſtances to ſettle, as
" they had propoſed, an able *Catechiſt* and *Schoolmaſter*
" among them.—But what they could they had done;
" having appointed one of thoſe *Country Chriſtians*, named
" *Raſappan*, a Man of a good Character and Behaviour,
" living at *Pulliarcappam*, to viſit his Brethren in the
" Neighbourhood, to catechiſe and exhort them, to pray
" with them, and more eſpecially to call them together
" to Divine Worſhip on *Sundays*, and as often as he
" could.—But beſides this, the Commotions already men-
" tioned had cauſed all Sorts of Proviſions to grow dearer
" and dearer, almoſt to a Scarcity that threatens a Fa-
" mine: and the more ſo, as they had heard from *Bengal*
" in the middle of *October*, that their Crops of Rice were
" in danger of being deſtroyed by great and violent Rains,
" ſo that none was brought to their Market for ſome
" Days in the following Month.—An Affliction, wherein
" both their People and themſelves have had more or leſs
" a Share, ſo that they have been forced, ever ſince
" *January* 1762, to make an Addition to their own Sa-
" laries out of the Society's Fund, as well as to raiſe, in
" Proportion, the Wages of all the Servants belonging to

" their

" their Miſſion. — However, it had pleaſed GOD to re-
" lieve the Neceſſities of their Poor by ſundry Benefac-
" tions from thoſe, who had Abilities in that Country:
" and from the ſame never-failing Goodneſs of Providence,
" they ſtill hoped for Supplies, ſufficient to their ſeveral
" Demands, or Wants: and more particularly for the
" Erecting of a *Workhouſe*, wherein the ſeveral young un-
" married Women among their Proſelytes, whether Or-
" phans or Widows (who have no Relations) may not
" only be provided for, and kept out of Idleneſs and
" Temptations; but likewiſe be brought up to learn ſome
" uſeful Work or other, that ſo they may be more fit,
" by their Knowledge, Induſtry, and Godlineſs, to ad-
" vance the Happineſs of a married State; which, amongſt
" theſe Country People, is ſunk almoſt to the loweſt
" Degree of human Corruption."

As to the Circumſtances and Increaſe of their reſpective *Congregations* and *Schools*, they have ſet them forth in a *ſhort Account* they have *printed* at *Tranquebar*, and diſtributed in thoſe Parts for the better acquainting of every one with the Nature, Deſign, and State of their Miſſion. — From whence we learn, that there have been added to both their Congregations in the Year 1752, 68 Souls, *viz.*

To their *Tamulian* Congregation	37	of Adult Perſons, and
	14	Children from among the *Heathen*, and of
	5	Adults, and
	1	Child from among the *Papiſts*.
— their *Portugueſe* Congregation	1	Adult from among the *Heathen*, with
	8	Children, and
	2	Adult Perſons from among the *Papiſts*.
In all —	68	

As to their *Schools*, they have
at *Cudulore*, in the *Tamulian* School — 21
at *Tripaploor* and *Wandipalam* —— 11
—
32

Of all these Children 14 are entirely maintained by the Charities of the Mission; and 17 receive monthly a little Allowance towards their Support. — In the *Portuguese* School are 11 Children; of whom 6 enjoy an entire Maintenance, and the others free Instruction. — All the Children instructed in these Schools are 43; most of whom are in the Afternoon put to Work, such as knitting Stockings, or any other, as Occasion offers.

The *Danish* Mission at *Tranquebar*.

The Society have also, by the same Conveyance, been favoured with other Letters from the *Danish* Missionaries at *Tranquebar*, dated *January* the 8th and 12th, 1753; "acknowledging with all Thankfulness to God, and Gra-"titude to the *Society*, and their Benefactors, their hav-"ing safely received the Silver, Stores, and Presents that "were sent them." — What they write of the present State of that Mission is this, that "they themselves and their "Fellow-Labourers are enjoying the Blessing of Health "and Strength, as well as of Success to their Ministry: "so that the Increase made to their Congregations the "last Year was as follows, *viz.*

To the *Tamulian* in Town, and
the Villages around it — 31 Adult *Heathen*, and
42 Children baptized.
— the *Tamulian* in the Country 67 Adult *Heathen*, and
61 Children baptized.
— the *Portuguese* in the Town 23 *Popish* Converts.
15 Children, and
1 Adult Person baptized.

In all — 240

"They

"They have, beſides, in their Town and Country "Schools, about 300 Children under their Care and In-"ſtruction; nay, the ordinary Duties of their Miſſion and "Miniſtry have been enlarged by the coming of three "Companies of Soldiers on board two *Daniſh* Men of "War; who for the moſt having no Knowledge of any "Language but the *German*, the *Government* at *Tranque-"bar* have requeſted the Miſſionaries to preach to them "the Word of GOD, and give them the Holy Commu-"nion in their Mother-Tongue, which had been done "ever ſince.—They conclude with congratulating the So-"ciety on the good Tidings which were juſt then brought "them from their Brethren at *Madras*, for which they "doubt not but all who love GOD and his *Chriſt*, will "heartily praiſe the LORD, whoſe *Name* is *Marvellous*."

The Society are willing to believe, that ſo long and circumſtantial a Detail of the Proceedings and Affairs of their ſeveral Miſſions in the *Eaſt-Indies*, can need no Apology; but will rather be the more acceptable on Account of ſo many extraordinary and marvellous Interpoſals of Providence for their Protection and Proſperity.—They indeed are full of Hopes, that they may hereby engage the united Prayers of all good *Chriſtians* and *Proteſtants* to GOD for the Continuance of his Bleſſings; and likewiſe excite ſuch, whom GOD hath *bleſſed* in their Subſtance, (and more particularly through the *Eaſt-India Trade*) to *abound* even to the *Riches* of their *Liberality* (after the Example of that Honourable Company, and its Agents abroad) in their Contributions for ſupporting, re-eſtabliſhing, and enlarging ſuch Miſſions, as have no other Deſign at Heart, or End in View, but to ſpread through that Part of an idolatrous, wicked, and ignorant World, the *Goſpel* of *Chriſt* which came from Heaven, in its ſcriptural Truth and Purity: and thereby to promote the Glory of GOD and the Salvation of Souls, together with Peace and Good-will, Righteouſneſs and Happineſs among all Mankind, unto the Ends of the Earth.

N° V.

An ABSTRACT of the Proceedings of the SOCIETY *for promoting Christian Knowledge*, for the Year 1752.

THE *Subscribing* and *Corresponding* Members of the Society, in *Great Britain* and foreign Parts, are now upwards of 600; to which were added since publishing the last Account, *Thirty seven* Subscribing, and *Five* Corresponding Members.

BOOKS *and* PAPERS *presented to the* SOCIETY.

12 Copies of the Lord Bishop of *Lichfield and Coventry*'s Sermon, preached before the Governors of the *London* Hospital.

12 Annual Accounts of the Infirmary at *Winton*. A Present from the Governors.

40 Annual Account of *Westminster* Infirmary. A Present from the Trustees.

10 Copies of a Tract, entitled, *An Historical Memorial of the most remarkable Proceedings against the Protestants in* France, from the Year 1744 to 1751. Translated from the *French*. A Present from *James Vernon*, Esq;

10 Copies of a Tract, entitled, *The Husbandman's Spiritual Companion*. A Present from the Reverend Dr *Hildrop* of *Wath*, *Yorkshire*.

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84 Carried over,

12 Copies

84 Brought over.

12 Copies of the Reverend Mr *Doughty's* Sermon, preached before the President and Governors of the City of *London* Lying-in Hospital. A Present from the Governors.

12 Ditto. A Present from Mr *Doughty*.

100 Copies of Two Letters, containing Animadversions on a famous *Arian* Manuscript. A second Present from the Rev. Sir *Peter Rivers*, Bart.

12 Copies of a Discourse on the Greatness of God. A Present from Dr *Regis*.

100 Farther Account of the Circulating Charity Schools in *Wales*, to *Michaelmas* 1752. A Present from Sir *John Thorold*, Bart.

12 Copies of an Account (in *French*) of the Charity Schools set up at *Lausanne* in *Switzerland*, from the Year 1747 to 1752. A Present from the Society's Correspondents there, by the Reverend Mr *Beardillon*.

12 Copies of Dr *Leland's* Reflections on the late Lord *Bolingbroke's* Letters. A Present from Mr *Dod*.

20 Copies of the Rev. Dr *Jenner's* Sermon, preached at the Consecration of the Lord Bishop of *St David's*.

12 Copies of the Rev. Dr *Regis's* Sermon, preached at *St. James's*.

100 Copies of an Essay upon the Being of a God, &c. A Present from *Hamon L'estrange*, Esq;

12 Annual Accounts of St *George's* Hospital. A Present from the Governors.

6 Copies of Dr *Cobden's* Sermon, entitled, *A Dissuasive from Popery*, preached before the King.

1 Chart of Universal History. A Present from the Rev. Dr *Butler*.

25 Copies of Mr *Vivian's* Sermon, preached at a Visitation in *Plymouth*, June 1, 1759.

520 Carried over.

1 Copy

520 Brought over.

1 Copy of a Book, entitled, *The Proteſtant* Engliſhman *guarded againſt the Arts and Arguments of* Romiſh *Prieſts and Emiſſaries.* A Preſent from the Rev. Mr *White.*

1 Set of Sermons, preached at Lady *Moyer's* Lectures by the Rev. Mr *Berriman.*

12 Copies of a Tract, entitled, *Serious and Friendly Letters to a* Deiſt. A Preſent from an unknown Perſon, by Mr *Rivington.*

100 Copies of the Lord Biſhop of *Landaff's* Sermon, preached before *The Incorporated Society for the Propagation of the Goſpel in Foreign Parts,* at their Anniverſary Meeting, on *February* 16, 1753.

12 Copies of the Rev. Mr *Maud's* Introductory Diſcourſe.

100 Copies of a Tract, entitled, *The New Calender, or an Addreſs to the Common People of* England *on the Alteration of Time by the New Stile.* A Preſent from the Rev. Mr *Long* of *Finmere, Berks.*

12 Copies of Dr *Regis's* Diſcourſe on the Ancientneſs of the Chriſtian Religion.

100 *Addreſs to Electors: or, a kind Caution againſt the Vices moſt common at Elections.* A Preſent from the Author (a Country Clergyman) by Mr *Dod.*

858

BOOKS *and* PAPERS *Bought or Printed by Order of the* SOCIETY.

5000 Church Catechiſms in *Welch.*

2000 An earneſt and affectionate Addreſs to the common People of *England,* concerning their uſual Recreations on *Shrove* Tueſday.

5500 Hymns for the Uſe of the Charity Children.

12500 Carried over.

1500 Reve-

12500 Brought over.

1500 Reverend Dr *Chapman*'s Sermon at the Anniversary Meeting of the Charity Children at *Christ-Church*, April 30, 1752.

1500 Account of the Origin and Designs of the Society, annexed to the said Sermon.

15500

PACKETS *sent to* Subscribing *and* Corresponding *Members.*

406 Extraordinary Packets, from Half a Crown to Forty five Pounds six Shillings and Threepence farthing.

565 General Packets, consisting of Books and small Tracts, sent into the Society's Stores.

447 Packets at the Desire of several Members, on the Terms of the Society, consisting of

1418

2753 Bibles.
625 New Testaments.
4870 Common Prayer Books.
10486 Other Bound Books.
64325 Small Tracts stitch'd.

In all — 83059

Caſual BENEFACTIONS *to the* General Deſigns of the SOCIETY, *from the* 29th *of* July, 1752, *to the* 7th *of* Auguſt, 1753.

	l.	s.	d.
A.			
REV. Mr *Ault*, Vicar of *Arlſey*, *Bedfordſhire*,	1	1	0
Rev. Mr *Adams*, Rector of *Wiſtringham*, *Lincolnſhire*,	0	10	6
B.			
REV. Mr *Birt*, Rector of *Blunham*, *Bedfordſhire*, by Dr *Oſborn*,	1	1	0
Mrs *Elizabeth Bettieſworth*, by Dr *Bettieſworth*,	4	4	0
Rev. Mr *Bridges*, Rector of *Orlingbury*, in *Northamptonſhire*, at Admiſſion,	1	7	0
Miſs *Blunt* of *Horſham* in *Suſſex*, by the Rev. Dr *Hutchinſon*,	1	1	0
Rev. Mr *Bouchery*, Vicar of *Swaffham*, *Norfolk*,	1	1	0
Ditto, for a Perſon deſiring to be unknown,	1	1	0
Rev. Mr *Bree*, Rector of *Mark's Tey*, *Eſſex*,	1	1	0
Bryan Blundell of *Leverpool*, Eſq; being the Overplus of a Bill ſent by him to pay for Books,	1	10	3½
Rev. Mr *Broughton*, for a Gentleman at *Maidſtone* in *Kent*, who deſires to be unknown,	5	5	0
Rev. Mr *Baſſet*, Archdeacon of *Stow*, *Lincolnſhire*,	1	1	0
Rev. Mr *Burrow* of *Cheſterfield*,	2	2	0
Rev. Mr *Baker*, Rector of *Kirby Cane*, *Norfolk*, at Admiſſion,	1	1	0
Rev. Mr *Barrel*, Prebendary of *Rocheſter*, by Mr Archdeacon *Denne*,	1	1	0
Mrs *Barham* of *Groſvenor-ſtreet*,	1	1	0
C.			
Samuel Clarke, Eſq; of *Great Ormond-ſtreet*,	5	5	0
Mr *James Croſbie*, Merchant of *Leverpool*, at Admiſſion,	5	5	0
Carried over	35	18	9½

	l.	s.	d.
Brought over	35	18	9½
Mr *John Cranch* of *Plympton*, *Devon*,	2	2	0
Mrs *Catmur* in *Fore-ſtreet*, *London*,	1	1	0
Rev. Mr *Cook* of *Edmonton*, for a Lady deſiring to be unk.	1	1	0
Rev. Dr *Joſeph Crewe*, Rector of *Maſcon*, *Staffordſh.* at Adm.	1	1	0
Right Rev. Lord Biſhop of *Cheſter*, at Admiſſion,	1	1	0
Rev. Mr *Cheyney*, Lecturer of St *Margaret Pattens*, for a Perſon deſiring to be unknown,	1	1	0
Rev. Mr *Clarke*, Rector of *Eaſt Dearham*, *Norfolk*,	4	4	0
Rev. Mr Profeſſor *Chappelow* of *Cambridge*,	1	1	0
Rev. Mr *Clarke*, Head Maſter of *Wakefield* School, by the Rev. Mr *Zouch*,	1	1	0
Mr *Thomas Croſier*, Merchant in *London*, at Admiſſion,	2	2	0
Rev. Mr *Cookſon* of *Leeds*, *Yorkſhire*,	1	1	0

D.

William Dunſter, Eſq; *Laytonſtone*, *Eſſex*,	5	5	0
Rev. Mr *Drake*, Vicar of *Swinderby*, *Lincolnſhire*,	5	5	0
Rev. Mr *Dalton*, Vicar of *South Scarle*, *Nottinghamſhire*,	0	10	6
Rev. Dr *Denne*, Archdeacon of *Rocheſter*, for a Lady at *Rocheſter* deſiring to be unknown,	1	1	0
Mr *Jeremiah Dixon* of *Leeds*, at Admiſſion,	1	1	0
Mr *Samuel Deykin* of *Barnſley*, *Yorkſhire*,	1	1	0
The Legacy of the late Mr Alderman *Davies* of *Beverley*, paid by Mr *William Davies*,	5	5	0
Thomas Deniſon of *Leeds*, Eſq;	1	1	0

F.

REV. Mr *Fenwick*, Rector of *Hallaton*, *Leiceſterſhire*,	2	2	0
Ditto, for the Lady Viſcounteſs *Cullen*,	1	1	0
Lady *Palmer*,	1	1	0
Mrs *Eſther Palmer*,	0	10	6
Mrs *Eleanor Palmer*,	1	1	0
Mrs *Hardinge*,	1	11	6
Mrs *Carte*,	1	1	0
Three Gentlemen deſiring to be unknown,	3	3	0
Two Ladies deſiring to be unknown,	3	3	0
Rev. Mr *Peppin*,	1	1	0
Carried over	88	19	3½

	l.	s.	d.
Brought over	88	19	3½
Two Ladies desiring to be unknown,	2	2	0
Mrs *Bewick*,	3	0	0
Rev. Mr *Forsten*, for Part of a Legacy left to charitable Uses by the late *Sebastian Smith*, Esq;	40	0	0
Rev. Mr *Foley* of *Kingham*, *Oxfordshire*, by a Person desiring to be unknown,	1	1	0
Rev. Mr *Thomas Fiske*, Rector of *Bromley* in *Essex*, at Admission, by the Rev. Mr *Crossman*,	1	1	0

G.

Daniel Gell, Esq; of *Westminster*, for a Person desiring to be unknown,	1	7	0
The Legacy of the late Lord Bishop of *Gloucester*, by the Hands of the Bishop of *Oxford*,	20	0	0
Rev. Mr *Gould*, Rector of *Fairway*, *Devon*, at Admission, by the Rev. Mr *Huysh*,	2	2	0
Joseph Godfrey, Esq; at Admission,	1	1	0
Thomas Godfrey, Esq; ditto,	1	1	0
Peter Godfrey, Esq; ditto,	1	1	0
Edmund Godfrey, Esq; ditto,	1	1	0
Rev. Mr *Gibson*, Vicar of *Biggleswade*, *Bedfordshire*,	0	10	6
Rev. Mr *Gay* of *Exeter*,	2	2	0

H.

Henry Hoare, Esq;	21	0	0
Mr *Haskey*,	1	1	0
Rev. Mr *Francis Huysh* of *Clysthydon*, *Devon*, at Admission,	2	2	0
Ditto, for a Society of Clergymen,	1	1	0
Rev. Mr *Hedges*, Prebendary of *Exon*, at Admission,	1	1	0
Rev. Mr *Hingeston* of *Ipswich*,	1	1	0
Rev. Dr *Hales*, Clerk of the Closet to her Royal Highness the Princess of *Wales*, for a Gentlewoman desiring to be unknown,	5	5	0
Rev. Dr *Hutchinson* of *Horsham* in *Sussex*, for a Gentleman desiring to be unknown,	1	1	0
Rev. Mr *Hildesley* of *Hitchin*, *Herts*, for a Person desiring to be unknown,	1	1	0
Carried over	201	2	9½

	l.	s.	d.
Brought over	201	2	9½
Rev. Mr *Hatfield*, Rector of *Lilley*, *Herts*,	1	1	0
Miss *Hill* of *Falmouth*, by the Rev. Mr *Thomas*,	2	2	0
Rev. Mr *Haddon* of *Warrington*, *Lancashire*, for a Clergyman desiring to be unknown,	5	0	0
Revd Dr *Hildrop* of *Wath*, *Yorkshire*, for a Person unknown,	2	2	0
Revd Mr *William Hutton*, Rector of *Maids Moreton*, *Bucks*, by the Rev. Mr *Long*,	1	1	0
Rev. Mr *Holdsworth* of *Dartmouth*, *Cornwal*, at Admission,	1	1	0

I.

REV. Mr *Samuel Johnson* of *Bradford*, *Wilts*, at Admission, by *John Ferret*, Esq;	1	1	0
Rev. Mr *Jones*, Fellow of *Jesus* Coll. *Oxon*, at Admission,	1	1	0

K.

MISS *Keller*, for a Lady unknown,	20	0	0

L.

REV. Mr *Thomas Luck*, Vicar of *Brightlingsea*, *Essex*, by the Rev. Mr *John White*,	1	1	0
Rev. Mr *Samuel Lobb*, Rector of *Hungerford Farley*, *Somerset*, at Admission,	1	1	0
Revd Mr *Edward Lunn*, Rector of *Denton*, *Kent*,	1	1	0
Revd Mr *Long* of *Finmere*, *Berks*, from a Well-wisher to the Society's Designs,	1	1	0
Mr *Lodge* of *Pallmall*,	1	1	0

M.

REV. Mr *Mason*, Vicar of *Trinity Church*, *Hull*,	1	1	0
Ditto, for a Gentlewoman desiring to be unknown,	1	1	0
Edward Mantell, Esq; by the Rev. Dr *Chapman*, Archdeacon of *Sudbury*,	2	2	0
Rev. Mr *Moore* of St *Sepulchres*, for a Gentlewoman desiring to be unknown,	1	1	0
Rev. Mr *Maud*, Vicar of St *Neots Huntingdonshire*, at Adm.	1	1	0
Rev. Mr *Murgatroyd* of *Leeds*, *Yorkshire*,	2	2	0
Carried over	249	4	9½

	l.	s.	d.
Brought over	249	4	9½

N.

Robert North of Scarborough, Esq; by his Grace the Archbishop of York,	2	2	0
Rev. Mr Nairn, Dean of Battel in Sussex,	1	1	0
Ditto, for Mr E. S.	1	1	0
Rev. Mr Negus, Rector of Rotherbith, Surry, at Admission,	1	1	0

O.

Rev. Dr Osborn, Rector of Clifton, Bedfordshire,	1	1	0
Rev. Mr Owen Owen, Rector of Montgomery, at Adm.	1	1	0
Rev. Mr Osborne of Newtimber, Sussex, for a Gentleman desiring to be unknown,	1	1	0
Mrs Lucy Osborne of Seetbing, by the Rev. Mr Leman of Kirstead, Norfolk,	2	2	0

P.

Mrs Pierce, by the Rev. Mr Berriman,	1	1	0
Rev. Mr Peters, Rector of St Mabyn, Cornwal,	2	2	0
Rev. Mr Penrose of Penryn, Cornwal, for a Gentlewoman desiring to be unknown,	0	12	0
Rev. Mr Parker, Rector of Great Rollright, Oxon,	1	1	0
Rev. Mr Parry, Rector of Shipston upon Stower, Worcestersh.	1	1	0
Miss Peploe of Chester,	1	1	0
Rev. Mr Pages of Farmborow, Somerset, for a Person desiring to be unknown,	1	1	0
Mr Robert Peirson of Cripplegate Parish,	1	1	0

R.

Rev. Dr Regis, Canon of Windsor,	1	1	0
Ditto, a second Benefaction,	1	1	0
Rev. Mr Rayne of Hammersmith, at Admission,	1	1	0
Rev. Mr Rogers of Warminster, Wilts,	0	10	6
Rev. Mr Rowley of Wentworth Castle, for a Person desiring to be unknown,	2	2	0
Capt. Russel of Rotherbith, Surry, at Admission,	1	1	0
Carried over	275	11	3½

	l.	s.	d.
Brought over	275	11	3½
S.			
REV. Mr *Southern*, Vicar of *Cardington*, *Salop*,	1	1	0
Ditto, a second Benefaction,	1	1	0
Henry Salwey, Esq; *Elton*, *Salop*,	1	1	0
Rev. Mr *Shaw* of *Lincoln*, at Admiſſion,	2	2	0
Rev. Mr *Smith*, Rector of *Datchworth*, *Herts*,	1	1	0
Mr *Zachariah Shrapnel*, jun. of *Bradford*, *Wilts*, at Admiſſion, by *John Ferret*, Eſq;	1	1	0
T.			
REV. Mr *Samuel Tretman* of *Marſton* in *Warwickſhire*, by the Rev. Mr *Long*,	1	1	0
Rev. Mr *Townſon*, Rector of *Malpas*, *Cheſhire*, at Admiſſion,	1	1	0
Samuel Torriano, Eſq; for two Ladies deſiring to be unkn.	4	4	0
Rev. Mr *Taylor* of *Cliſton*, near *Briſtol*, for a Perſon deſiring to be unknown, remitted to Dr *Bearcroft*,	3	3	0
Rev. Dr *Troughear*, Vicar of *Cariſbrook* in the Iſle of *Wight*, by the ſame Hands,	1	1	0
V.			
REV. Mr *Abbot Upcher* of *St Edmund's Bury*, at Adm.	1	1	0
Mr *Thomas Veale*, Attorney at Law, *Plymouth*, by the Rev. Mr *Laſkey*, at Admiſſion,	2	2	0
W.			
REV. Mr *Wills*, Vicar of St *Brides*, at Admiſſion,	1	1	0
Rev. Mr *Whitehouſe* of *Bridgnorth*, *Salop*,	1	1	0
Rev. Mr *Edward Walmſley*, Rector of *Falmouth*, *Cornwal*, at Admiſſion, by the Rev. Mr *Thomas*,	2	2	0
Mr *Forth Winter* of *Norfolk-ſtreet*, at Admiſſion,	1	1	0
Mrs *Knightley Wightwick* of *Berkeſwell* in *Warwickſhire*,	2	2	0
Rev. Mr *Francis Welles* of *Preſtbury* in *Gloceſterſhire*, by Mr *Trevanion*,	1	1	0
Bartholomew Wood, Eſq; of *Rotherhith*, *Surry*, at Admiſſion,	1	1	0
In all	306	0	3½

BENEFAC-

BENEFACTIONS *to the Protestant Mission in East-India, from the 29th of July, 1752, to the 7th of August, 1753.*

	l.	s.	d.
THE Legacy of the late Lord Bishop of *Gloucester*, by the Bishop of *Oxford*,	20	0	0
Part of the Produce of a Legacy left to charitable Uses, under the Direction of Sir *John Thorold*, Bart.	5	5	0
Miss *Deneys*,	2	2	0
Collected by Mr *Marchant* of *Edburton*, *Sussex*, viz. for			
Mr *Thomas Marchant* of *Perching*,	0	5	0
Mr *Stephen Newnham* of *Seale*,	0	5	0
Mr *William Goddard* of ditto, and others,	0	14	6
John Spooner of *Batchworth*, Esq;	1	1	0
A Gentlewoman of *Darking* desiring to be unknown,	0	5	0
A Person desiring to be unknown,	0	5	0
Mr *Peter Ockley*, and Mr *Thomas Cook*,	0	5	0
Mr *William Hassell*, Mr *John Benge*, and others,	0	11	6
Mr *John Haite* of *Batchworth*,	0	7	6
Joseph Godfrey, Esq;	1	1	0
Thomas Godfrey, Esq;	1	1	0
Peter Godfrey, Esq;	1	1	0
Edmund Godfrey, Esq;	1	1	0
In all	35	10	6

BENEFACTIONS *towards a new Impression of Bibles in the* Welch *Language, from the* 29th *of* July, 1752, *to the* 7th *of* August, 1753.

		l.	s.	d.
B.				
REV. Mr *Bree*, Rector of *Marks Tey, Eſſex*,		1	1	0
Joſeph Foſter Barham, Eſq;		5	5	0
Mrs *Barham*,		1	1	0
D.				
REV. Mr *Drake*, Vicar of *Swinderby, Lincolnſhire*,		5	5	0
E.				
REV. Mr *Andrew Edwards*, Rector of *Edern*,		0	10	6
Rev. Mr *David Ellis*, Rector of *Llaneingan*,		1	6	6
F.				
MISS *Foſter*, by *Joſeph Foſter Barham*, Eſq;		1	1	0
H.				
REV. Mr *Hedges*, Rector of *Kelly, Devon*.		0	10	6
Mrs *Horner*, by Dr *Hartley* of *Bath*,		10	10	0
Ditto, a ſecond Benefaction, by ditto,		20	0	0
Rev. Mr *David Havard*, Vicar of *Abergwilly, Carmarthenſh.*		3	3	0
I.				
REV. Mr *Lewis Jones*, Rector of *Llanbedrog*,		1	1	0
Rev. Mr *John Jones*, Rector of *Crickieth*,		0	10	6
Rev. Mr *Hugh Jones* of *Caerbin, Carnarvenſhire*,		4	4	0
P	Carried over	55	9	0

	l.	s.	d.
Brought over	55	9	0

L.

LADY *Legard* of *Ganton*, *Yorkshire*,	2	2	0
Ditto, a second Benefaction,	1	1	0
Miss *Legard*,	1	1	0
Miss *Jane Legard*,	1	1	0

M.

THomas Micklethwait of Leeds, Esq;	1	1	0

N.

REV. Mr *Richard Nanney*, Vicar of *Clynog*,	1	1	0

S.

MRS *Evelyn Smith* of *Westminster*,	2	2	0

T.

REV. Mr *Talbot*, Fellow of *Clare Hall*, *Cambridge*,	1	7	0
In all	66	5	0

BENEFACTION *to the Protestant* Saltzburghers *settled at* Ebenezer *in* Georgia.

THE Legacy of *Samuel Birch*, Esq; late of *Garnstone*, *Herefordshire*, paid by the Rev. Mr Archdeacon *Peploe*, his Executor,	50	0	0

THE SOCIETY hereby desire all the foregoing Benefactors to their charitable Designs, to accept of their most hearty Thanks.

N° VI.

A LETTER *sent to the Society's Members, concerning the Dispersing of the* Welch *Bibles.*

SIR,

THE Society for *promoting Christian Knowledge* having (by the *Blessing* of GOD, and the Benefactions of those who have their Designs at Heart) finished a *second* Impression of 15000 *Welch* Bibles and Common-Prayer Books, are considering how, and through whose Hands, they may order such a Distribution of them, as will diffuse the Good they hope to do thereby throughout the whole Principality of *Wales*; since all Parts of it have alike shewn their Disposition to contribute what Assistance they could towards furnishing its numerous and poor Inhabitants with so inestimable a Treasure, as that of having the *Word* of GOD in their native Language, in as plentiful a Manner, and at an easier Expence than we enjoy it in *England*. Such indeed has been their Zeal in this Christian and charitable Work, that we have Reason to believe, from all the Letters and Accounts that have been already received, that even this second Impression (large as it is) may fall short of the extraordinary and universal Demand that will be made for it. However, as it concerns the Society, not only to prevent Abuses of every kind in the Distribution, but also to take what care they can, that it be dispersed most prudently, usefully, and extensively; so they have with this View requested and obtained the Advice, Direction, and Concurrence of all the Bishops (in whose Dioceses the *Welch* Language is used) and are come to this general Resolution; That they will have, without Respect of Persons,

ſons, a due Regard not only to the Extent of each Dioceſe, but likewiſe to the Number and Circumſtances of its *Welch* Inhabitants.—Accordingly we have it in command from the Society, to deſire of their own Members, and of every one elſe that ſhall be any wiſe entruſted with ſuch a Diſtribution, that they will be pleaſed (as ſoon as they can) to ſignify to us how many Books they think they ſhall have an Opportunity to diſpoſe of; diſtinguiſhing each Dioceſe, nay, each Pariſh, and, if it may be, each Family, wherein they propoſe to diſtribute them: and being careful, that, though they have not the Plenty they could wiſh, there may ſtill be no ſuch Scarcity, but that each ſingle Family may be benefited, without doing a Prejudice to others, who may ſtand in equal need of the ſame Bleſſing, and are known to be no leſs willing to uſe it religiouſly.—It being both the Intention and Deſire of the Society, to ſupply all their Wants, at leaſt in ſuch equal Proportions as this Impreſſion will allow of, and at ſuch Times as they can moſt conveniently, and conſiſtently with the other Branches of their Deſigns.—But as the Binding up of ſuch a Number of Books will take up a long Time, and be attended with a very large Expence; ſo they hope the Diſtributors will be content to receive them in ſuch Proportions as they can be ſupplied, under this Aſſurance, That they will be equally dealt with in their ſeveral Packets, till the whole Number the Society can allot to each of them be completed and ſent. In the mean while, however, the Binding of this whole Impreſſion (which is contracted for) will be forwarded with all the Haſte that can be made without damaging the Books themſelves; the firſt Packets whereof will, it is imagined, be in readineſs to go into the Country about *Michaelmas*.

The Price of each Bible with a Common-Prayer Book will be no more, if bound together, than *Three Shillings and Sixpence*, Carriage included; ſo that whatever the Diſtributors ſhall pay on this Account, will always be deducted out of their Remittances for Packets.—However, as the Number of *Bibles* in this Impreſſion may not be ſufficient to gratify the Deſires, or ſupply the Wants, of all Perſons and Families; the Society, from a compaſſionate

sionate and Christian Regard to Schools and Servants, have printed a separate Edition of 5000 *New Testaments*, and as many Common Prayer Books; which, if bound together, may be had for *Two Shillings* each Copy, or the Prayer-Book alone for *One Shilling and Sixpence*: and the Expence of the *Carriage* will be allowed in like manner as for *Bibles*.

We are,

SIR,

Your very Humble Servants,

Bartlett's-Buildings,
London, June 1753.

Thomas Broughton,
William Watts.

ALL such Persons as are disposed to encourage this charitable and Christian Design, are humbly requested to pay or remit their several Contributions, from Time to Time, to the TREASURERS of the said SOCIETY, or to any of the following Persons, who have kindly engaged to receive them.

Reverend Mr Archdeacon *Denne*, Rector of *Lambeth*,
Mr *Francis Gosling*, Banker, *Fleet-street*,
Sir *Richard Hoare*, Banker, *Fleet-street*,
} Treasurers to the SOCIETY.

Reverend Dr *Thomas Wilson*, Prebendary of St *Peter's*, *Westminster*.
Reverend Dr *Stephen Hales*, at *Teddington* in *Middlesex*.
Sir *John Thorold* Bart. at *Cranwell*, *Lincolnshire*.
Sir *Joseph Hankey*, Banker, in *Fenchurch-street*.
Dr *Hartley*, at *Bath*.
Reverend Mr *Tucker*, Rector of St *Stephen's* in *Bristol*.
And the *Secretaries*, at the SOCIETY's House in *Bartlett's-Buildings*, *Holborn*.

The

THE proper FORM, by which any Benefaction may be given to the Designs of the Society, to Prevent any Doubt or Mistake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may, or can charge with the Payment of the same, (and not out of any Part of my Lands, Tenements, or Hereditaments) upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, The Society for promoting Christian Knowledge, which first met about the latter end of the Year 1698, and now do, or lately did, hold their Weekly Meetings at their House in* Bartlet's Buildings, Holborn: *Which said Sum of* *I desire may be applied towards carrying on the Charitable Designs of the said Society.*

N. B. The Variation in this Form of a Legacy from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills, by which some Legacies have been lost to the Society, and the good Intentions of the Testators have been entirely defeated; because the Sums bequeathed to the Society, have been ordered to be raised, or paid out of Lands, or real Estates, which is not now permitted by Law.

☞ If the Benefactor is pleased to restrain his Charity to any particular Branch of the SOCIETY's Designs, he may add, either *in Great Britain, Foreign, or the East-Indies.*

A LIST OF THE BISHOPS, DEANS, &c.

Who have Preached at the

Yearly Meeting of the CHILDREN Educated in the CHARITY SCHOOLS, in and about the Cities of *London* and *Westminster*.

Anno.

1704. THE Reverend Dr *Willis*, Dean of *Lincoln*.

1705. The Reverend Dr *Stanhope*, Dean of *Canterbury*.

1706. The Reverend Dr *Kennet*, Archdeacon of *Huntingdon*.

1707. The Reverend Dr *Gastrell*, Canon of *Christ-Church*.

1708. The Reverend Dr *Mass*.

1709. The Reverend Dr *Bradford*.

1710. The Reverend Dr *Smalridge*.

1711. The Reverend Dr *Snape*.

1712. The Reverend and Right Honourable *George* Lord *Willoughby de Broke*.

1713. The Lord Bishop of *Chester*, Sir *William Dawes*.

1714. The Lord Bishop of *London*, Dr *Robinson*.

1715. The Lord Bishop of *Lincoln*, Dr *Wake*.

1716.

1716. The Lord Biſhop of *Lincoln*, Dr *Gibſon*.
1717. The Lord Biſhop of *Saliſbury*, Dr *Talbot*.
1718. The Reverend Dr *Lupton*, Prebendary of *Durham*.
1719. The Reverend Dr *Sherlock*, Dean of *Chicheſter*.
1720. The Reverend Dr *Knight*.
1721. The Reverend Dr *Marſhall*.
1722. The Lord Biſhop of *Briſtol*, Dr *Boulter*.
1723. The Reverend Dr *Waterland*, Maſter of *Magdalen* College, *Cambridge*.
1724. The Lord Biſhop of *Sodor* and *Man*, Dr *Wilſon*.
1725. The Reverend Dr *Berriman*.
1726. The Reverend Dr *Mangey*, Prebendary of *Durham*.
1727. The Reverend Dr *Watſon*.
1728. The Reverend Dr *Yalden*, Prebendary of *Chulmeigh*, *Devon*.
1729. The Reverend Dr *Rogers*.
1730. The Lord Biſhop of *Cheſter*, Dr *Peploe*.
1731. The Lord Biſhop of *Glocester*, Dr *Wilcox*.
1732. The Reverend Dr *Stebbing*.
1733. The Lord Biſhop of *Peterborough*, Dr *Clavering*.
1734. The Reverend Dr *Heylyn*.
1735. The Reverend Dr *Pearce*.
1736. The Reverend Dr *Denne*, Archdeacon of *Rocheſter*.
1737. The Reverend Dr *Thomas*.
1738. The Reverend Dr *Conybeare*, Dean of *Chriſt-Church*, *Oxon*.
1739. The Lord Biſhop of *St Davids*, Dr *Clagett*.
1740. The Reverend Dr *Thomas*, Dean of *Peterborough*.
1741. The Lord Biſhop of *St Aſaph*, Dr *Maddox*.
1742. The Reverend Dr *Trapp*.
1743. The Lord Biſhop of *Oxford*, Dr *Secker*.
1744. The Lord Biſhop of *Bangor*, Dr *Hutton*.
1745. The Lord Biſhop of *Briſtol*, Dr *Butler*.
1746. The Reverend Dr *Lavington*, Reſidentiary of St *Paul's*.
1747. The Lord Biſhop of *St Davids*, Dr *Trevor*.
1748. The Reverend Dr *Bearcroft*.
1749. The Reverend Mr *Squire*, Archdeacon of *Bath*.

1750.

1750. The Reverend Mr *Yardley*, Archdeacon of *Cardigan*.

1751. The Reverend Dr *Church*, Prebendary of St *Paul's*.

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